THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LII.—NO. 27. PHILADELPHIA, WEDNESDAY, JULY 2, 1884. WHOLE NO. 2582.

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 Arch Street,

Philadelphia, Pa.

☞ For Terms &c., see Business Department.

Poetry.

A MISSIONARY'S VISION.

"All the ends of the world shall remember and turn unto the Lord."—Psalm xxii. 27.

Arise and shine, O Church of Christ!
The light breaks in the East;
The trumpet signal sounds afar,
Come to the marriage feast!
God's day is swiftly marching on;
This valley soon shall ring
With shouts of triumph, and with song
We come to crown our King.

On Guadalupe's sacred wall
I stand, and far away
I gaze on all those idol shrines
Fast falling to decay.
The light upon the distant hills
Shines fairer than of yore;
The waters of Tezcoco's lake
Are blue from shore to shore.

The mountains in the distance lie
Crowned with eternal snow;
Mountains of peace—the peaks above,
The clouds lie far below.
We wave the Christian's banner here
On Mexico's proud height;
Our King in triumph marches on
To diadem the right.

We do not fear the foe, dear Lord:
For looking unto Thee,
The barriers melt away like snow
This year of jubilee.
For on [illegible]
The glimmering lights we see;
The air is stirred with angel hosts;
The darkened shadows flee.

—*Miss M. L. Latimer.*

Mexico City, Mexico.

Communications.

For the Messenger.

THE SUPPLY OF MINISTERS AND MISSIONARIES.

No. II.

We have seen that the annual increase of ministers in our Reformed Church, over deaths, is now only about 13, (last year it was zero, and it may be so again this year). Whereas this increase over deaths should be at least 24. Unless we can reach this number, we shall fall largely behind our opportunities and our duty as a living Church.

How can the necessary increase be attained?

This is a vital and fundamental question, equal in importance to any now before the Church. Our missionary work will be chilled and must languish; ground already gained will be lost; general discouragement will pervade all our church-work unless some way out of the difficulty can be found.

1. The obvious remedy, and the first to suggest itself, will be to double if possible the number of students in our seminaries, so that they may be able to send out 52 per year instead of 26.

But this has its difficulties. Where shall we find that number of young men of the right spirit? It will not be easy to gather the means to support them in their long course of preparation. It costs a large amount of money to carry them through their preparatory, collegiate and seminary course, usually from $900 to $1200 each. No money indeed is better spent, or brings in a larger interest on the investment. But the greatest difficulty lies in the fact, that even if 50 additional young men could be gathered in by a supreme effort, it would yet take five or six years before one of them would be ready for the pastorate. It usually takes from five to six years before men are now allowed to enter the ministry. During these five or six years, it is self-evident, we shall be falling behind in the supply of pastors to the extent of 40 or 50. While, therefore, this method should be tried by all means, and at once, yet we must not shut our eyes to the fact, that it will not fully reach the end in view in the present generation.

2. Some may think that an increase of seminaries, or colleges, or academies, may be the most hopeful in results. We cannot think so. We now have enough of seminaries; what is most needed is a larger supply of students. And we have quite a full list of colleges also, especially when we count in the new and promising ones in North Carolina and Illinois, (which are evidently needed, and which will, if successfully established, accomplish a great work. They have extended fields open to them. In the long future too, a few more may be needed in other directions.)

3. Under these circumstances, the minds of some have been drawn to the project of founding *a Mission House*, with the special end in view of training missionaries and ministers for the ranks of the Reformed ministry at home and abroad. It was Dr. Staley, I think, who first brought forward this idea, and I regard it as eminently wise, grounded in the nature of things, in accordance with the present circumstances, and the fruit of sound observation. The central idea would be, the founding of an institution where godly and promising men could be gathered with a missionary family and trained (1) for the missionary fields at home and abroad, (2) for work on the frontiers, and (3) for any fields in the Church needing their services.

J. H. G.

For The Messenger.

FOREIGN MISSIONS.

Organization of a Reformed Church—First Communion.

The pastors of the Church are respectfully requested to read the following letter from Rev. J. P. Moore to their congregations, that the whole Church may know what the Lord is doing for us in Japan. His blessing is evidently with the work, and this should encourage us to do our duty, that all may have part in extending His kingdom in the "land of the rising sun." T. S Johnston, *Secretary.*

No. 4 Tsukji, Tokio, Japan,
May 19th, 1884.

Dear Doctor:—In my last letter I gave you an account of our first confirmation and baptismal service, stating that we would, on the following Sunday, May 4th, organize a congregation and celebrate the Communion of the Lord's Supper. The programme was, however, of necessity changed. Bro. Gring, with the help of his teacher, has been translating the services, as given in our Liturgies, into the Japanese language. And, as he could not conveniently translate more than one of these services in a week, it became necessary to employ three Sundays, instead of one or two. Hence, on May 4th a baptismal service was held, on which occasion two children, the mother of whom was confirmed on the previous Sunday, were baptized. The following Sunday, May 11th, we effected an organization by the ordination and installation of an elder and deacon. And yesterday, May 18th, we observed the celebration of the Lord's Supper. The Japanese also fully approved of this plan, saying that it would be more pleasant to them, and would have a better effect than by crowding the services into one day. These people are in the habit of doing things slowly, so that a driving, hasty American is very apt to lose his patience over the slow rate at which things generally move on this side of the world.

I spoke of the solemnity which characterized our confirmation and adult baptismal service. I can only say that the other services were alike impressive and solemn. To have Japanese parents bring their children to a Christian altar and, in the act of holy baptism, present them to the Saviour and consecrate them to His service, promising to bring them up in the nurture and admonition of the Lord, is indeed a solemn and interesting sight.

One of the children was a little boy about six years of age, and his conduct during the service was more like that of a man than a child. He seemed to enter into the service almost as fully and devoutly as his parents, and, at the conclusion, came forward and extended his hand to be welcomed into our midst.

Our elder and deacon are Mr. "Sudyuki," and "Ariab." The former was Mr. Gring's, and, for a while, my teacher. He had been a member of the Presbyterian Church, one of the first Christians in Tokio, and has, at the hands of his relatives, suffered not a little persecution on account of his Christian faith. The deacon is the old Chinese teacher of whom I spoke. His hair is almost snowy white. Both are men of intelligence and faith, capable of leading in public prayer, and taking part in the services of the sanctuary. According to the custom of the Church, they were set apart and inducted into their offices by the laying on of the hands of the minister. Being men of intelligence, faith and prayer, we believe they will adorn their offices, and prove of great service to the Church.

The congregation was organized with fifteen adults and five children. Six adults and three children were, on account of close proximity and for other reasons, transferred to us from the Presbyterian church. The others consisted of those baptized and confirmed by Mr. Gring. Our Communion yesterday was a solemn feast, and will not so soon be forgotten by the missionaries and the people who took part and were present. First the missionaries communed. Then the elder and deacon by themselves. Then our wives and the rest of the congregation, sixteen in all, surrounded the altar and commemorated the dying love of our dear Lord and Saviour. Bro. Gring and the elder both made addresses on the nature and true observance of the Lord's Supper. Then the services, just as we have them at home, only that they were in the Japanese language, were gone through with. We felt [illegible] in our midst. These people, though but so recently taught the way of Jesus, felt, it was evident, the presence of the Lord in this holy sacrament, and received, no doubt, a sacramental blessing in this, to many of them, their first observance of the Lord's Supper.

A collection, amounting to one yen and sixty-seven sen, equal to about $1.50 in American money, was taken and placed upon the altar. But for the strange language and the strange appearance of the people, we observed an old-fashioned Reformed Communion, such as you and I, dear reader, have often been permitted to enjoy, and which we found so refreshing to our souls. I would say that Mr. Gring has already under instructions another catechetical class of some seven or eight persons, most of whom, if not all, are looking forward to baptism. Four of this number are young men, who come to our house and receive instruction in English from Mrs. Moore and myself. These young men are the fruits of Mrs. M.'s labors, since it is that through her efforts they became pupils of ours, and mainly through her influence that they were induced to become members of Bro. Gring's class.

In conclusion, I would say that devotional exercises are held every morning at our school from 8.30 to 9, conducted by the natives. And what is the most remarkable of all, is that six young men, several already members of the church, the others as yet not members, are holding a prayer-meeting every morning at 4.30 o'clock. They have chosen this unseasonable (unseasonable to us) hour in order that it may not interfere with their work and the work of the school. These young men pray not only for themselves, but that the Lord may come and convert their relations, friends and the people of the community.

The Christian people of Japan are crying mightily unto God that the Holy Spirit may be poured out upon their people, and the whole country be won for God and His Christ, our Saviour. And who doubts that the prayer of faith of these people for the conversion of their countrymen is not heard and answered by the Lord of hosts? We have evidence of this already. Yours in Christ,

J. P. Moore.

For the Messenger.

REV. JESSE B. KNIPE.

Rev. Jesse B. Knipe, son of Frederick and Margaret Knipe, was born near North Wales, Pa., September 12, 1804. His early life was spent at home with his parents, assisting them with the work of the farm. His theological training was received under the direction of the sainted Rev. George Wack, who passed to the eternal world in the year A. D., 1856, at the ripe age of 79 years, 11 months, and 14 days.

Father Knipe was ordained to the gospel ministry at a meeting of Synod, held at Hagerstown, Md., September 30, 1830. At the same time a call was presented him from the Pikeland congregation, of which in a short time he became the installed pastor. This relation continued to exist for fifty years—with about two years additional as supply pastor.

His *first* sermon was preached at Bœhm's Reformed Church, June 10, 1827, whilst he was pursuing his theological studies. His first sermon at Pikeland was preached September 10, of the same year. This congregation was at that time served by Rev. Casper Wack, at the advanced age of eighty years.

Of the ministerial work of Father Knipe we have only partial records.

During his early ministry he organized St. Paul's congregation, Uwchland township, which he served with acceptance for nearly fifty years. He also organized St. Matthew's congregation, West Vincent township, and served it as pastor at intervals, in all amounting to thirty years. St. Vincent congregation was served by him as a supply pastor for about twenty-five years. With this large field he had exceedingly arduous duties resting upon him. Without intermission, seasonably he preached the Word of God with faithfulness to thousands during the years of [illegible]

He officiated at nearly 2000 funerals and solemnized 496 marriages. No accurate record of the number of Baptisms and Confirmations administered can be obtained, but from his general activity in the work there are doubtless, many hundreds who recognize him as their spiritual father.

He only relinquished the pastorate of his first and *only* charge when he realized the weight of years resting heavy upon him. After being freed from these binding duties he was no idler, but was almost every Lord's Day aiding those who as sons in the Gospel looked up to him as a Father.

His public work was brought to a close with his ministration upon St. John's Reformed Church, Phœnixville, on December 23rd last.

The social life of Father Knipe was one of retirement. His natural modesty kept him much in the retirement of his home. He was married September 3, 1839, to Mary Mosteller, by the Rev. J. F. Berg, pastor of Race Street Church, Philadelphia. They shared together the joys and sorrows of life for nearly forty years, she having suddenly been called to her spirit home, November 16, 1878, at the age of 73 years, 3 months, and 3 days.

The eventful life of Father Knipe closed on Wednesday, June 18, when he silently fell asleep in Jesus, aged, 79 years, 9 months, and 6 days.

During the months of his severe illness, he bore the bodily pain with Christian fortitude, and amidst his infirmity pronounced many a blessing upon his sons in the gospel. He has gone to be "Forever with the Lord," and no more truthful epitaph can be inscribed to his memory than the words uttered in regard to Nathanael, "Behold an Israelite indeed, in whom is no guile." Funeral services were held in Pikeland Church on Monday, June 23. At the venerable father's request, his successor, Rev. T. P. Mauger, preached an instructive sermon from Heb. 12: 14. Addresses were delivered by Drs. Klopp, Van Horne, and Rev. H. M. Keiffer. In addition to the above, the following Reformed ministers were present and assisted in the services: Bros. Sechler, Evans, Wettach, Spangler, Johnston, Stoner, Butler, Sorber, and Dr. J. C. Clapp, President of Catawba College, Newton, N. C.

The following ministers of sister churches were present: Lutheran,—Bros. Weaver, Raby, Hackenburg, Deck, Neff; Baptist—Bros. Griffith and Irey; Methodist—Rev. Quimby; Presbyterian—Rev. W. S. Knipe.

A large concourse of sorrowing people followed the remains to the tomb, there to await the resurrection morn. Filius.

Selections.

THE RESPONSIBILITIES OF LIFE.

Baccalaureate Sermon Preached in College Chapel by Rev. Dr. John S. Stahr.

"Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy word." Psalm cxix. 9.

Human life has frequently been represented under the similitude of a journey, both in sacred and profane literature. The thought contained in the text, of a traveler, of a way, of a land through which the journey lies, is therefore not new, and its meaning from this point of view is very plain. That, however, is only a part, and indeed only a small part, of the great truth which is here set before us, viz.: that this way can be clearly discerned and safely pursued only in the light which comes from the divine law, the word of Jehovah. Indeed the divine law is the lofty theme of this whole Psalm. Here, as in the nineteenth Psalm, it is the excellence of this law, its all comprehensive character, its all-pervading influence, its relation to the whole order of our life, that inspire the psalmist to sing its praises. From this high eminence, as it were, he looks downward to introduce two subsidiary thoughts: a road or way where evil abounds, and youth, the period when the journey of life is begun. Taking all these elements into consideration, I propose in addressing myself to you to-day, to discuss "The responsibilities of life" as a theme suggested by the text, and appropriate to the present occasion.

Life Not a Mere Pleasure Trip.

Before we can properly estimate the responsibilities of life it is important that certain false conceptions should be set aside, conceptions which confront us to-day, in new forms perhaps, but in the self-same spirit. Life is not a mere pleasure trip. The pathway of man lies indeed, through a delightful country, and there is enough in objective nature, in the wonderful constitution of man and in the adaptation of the two to each other, to suggest the thought that enjoyment is the very essence of life, In early life, particularly, the scene before the traveler is so beautiful, the coloring so gorgeous, the hues so bright and above all the rainbow arch of hope so constantly spans the sky, that we can readily understand how easy it is to fall a victim to the siren song of pleasure, and thus lose sight of the real meaning of life. It is, however, surely not necessary that I should remind you of the fact that such a view of life is necessarily one-sided; that it fails to discern the vibration of the deeper chords of the heart, or give heed to the most enduring impressions. Hedonism, whether coarse or refined, can measure only a span of our existence, and must ever leave the noblest attributes of man undeveloped, and his deepest longings unsatisfied.

Not a Foraging Expedition.

Again, life is not a foraging expedition. Rising above the conception of mere butterfly existence, man realizes the fact that life has more substantial claims upon him. The putting forth of effort secures for him the gratification of his desires, the means of subsistence, of comfort and plenty. He finds that he can control the forces of nature and in association with his fellow man, accomplish wonderful results in the way of ameliorating his condition. Under these circumstances his desires grow like the fires of a raging conflagration, and he looks upon the world as his field of conquest. He struggles to acquire and to possess. Like a bee, heavy laden, returning to its hive, he rejoices in his success according to the extent of his acquisition. But alas! if that is all that life yields! For who does not know that he who has much, wants more, and that the gain of a life-time, whether wealth, or power, or fame, satisfies

least when it abounds most, to say nothing of the calamity of death which sweeps away the whole accumulation.

Again, life is not to be prized merely as the embodiment of what it is in itself or affords to the living agent as the grand result of all the influences which are brought to bear upon him in his earthly career. The state or condition of the living agent, produced by the reflex influence of his contact with the world, resulting at last through the operation of the will in the formation of character, really forms one element or factor of human life in its best expression. But we fall into error as soon as we make one period or stage sum up the result of all the rest.

Only a Beginning of a Career.

Human life, as we know it, is only the beginning of a career that does not find its completion here, or anywhere so far as the human eye can reach. Taking together all the elements that normally flow into it, one stage is only the necessary condition for the next which involves the manifestation of all its powers under different and enlarged auspices. What is special and circumscribed falls away like the superfluous robes and wrappings of the Arctic traveler as he approaches a sunnier clime, while the embodied results in the form of experience, wisdom, and character remain.

The Responsibilities of Life.

It is scarcely necessary to say that such a conception demands the recognition of nature and contact with nature as the indispensable condition of development. Contact with the world implies study of the world and its phenomena, which speedily leads to the conviction that in this whole domain law is supreme. Again, while the sway of law is universal, we soon find that it is necessary to make a distinction between lower and higher orders of existence, and lower and higher orders of law. Thus we are led, finally, to recognize the sphere of morality and moral law as that in which alone human life can come to perfection. Here lie the responsibilities of life. Here all the lines of duty concentrate as the nerves of sensation and volition communicate with and centre in the human brain.

The Only Escape from Difficulties.

To reach this goal by assuming the responsibilities of life, every human being must enter into a struggle for freedom. [illegible] as over against mere nature, and, secondly, in the presence of moral evil. This is the reason why the psalmist speaks of a young man cleansing his way. The only escape from these difficulties is through the unfolding of the divine law in the economy of the world, through the entrance of God into history and into our human life in the person of our Lord and Saviour Jesus Christ. In living union with Him, in the light of revelation of the divine word, man gives heed to his way, and from this standpoint only can the basis of morality be clearly discerned.

Closing Address to the Graduates.

Young gentlemen of the class of '84: This day marks an epoch in your life. During the years of your study in this institution, as your minds expanded from day to day and your hearts went forth in generous impulses, you have indeed enjoyed halcyon days, the beauty and sweetness of which will grow upon you as long as you live. Until now it has been your happy lot to see the responsibilities of life in roseate hues and the execution of your duties, as Schiller says, was but play. But henceforth we must refer you to yourselves for guidance and every question wears a more serious aspect. The possibility of error lies before you and often it will be difficult to "cleanse your way." Have I said that we must refer you to yourselves. Not wholly so; for while the ultimate decision of critical questions lies with you, the word of your instructors will go with you like the parting advice of father or mother. Above all remember that in everything you have learned here constant reference has been made to what my text holds up before you to-day. And now I bid you God speed in the name of my colleagues, assuring you of the warm attachments which we have formed for you during the years of our pleasant connection here and of our warm interest in and heartfelt desire for your future welfare and prosperity. I would urge you to take with you the three jewels of faith, hope and charity, and direct your attention more to the words and law of the Lord as of supreme authority and as the only safe guide. God grant that your labors may be crowned with success and your end be be peace.

God may put off those to-morrow who put Him off to-day.

Family Reading.

WAIT.

By Anna Mayo Rich.

"Little hands cannot have all they reach for,
Little feet cannot walk through the gate,
Little heart cannot have all it wishes,
Mother's wee childie must wait.

"By-and-by, when the feet have grown larger,
They will walk outside of the gate,
'One of these days,' little daughter,
Till then, be patient and wait."

Faster than any one knew, the little feet grew,
Faster than any one dreamed, the little hands reached,
Eager, the eyes look up to the skies,
Trying to see where the unknown lies,
For all too slow the swift hours go,
To the heart that longs for the future so.

The tiny hands reached, and grasped only tangles,
The tender feet walked, and trod upon thorns.
Bleeding and torn, weary and worn,
Under the weight of a burden long borne.

See, foolish child! how far in the wild,
Wanders the Christ-Shepherd, gentle and mild,
Very near thee thy Father stands, pitiful, great,
Saying: "Rest in the Lord, and patiently wait."

Not every wish can be granted,
Not every life can be great,
God knows the best for His children,
Then labor, be patient, and wait.

No thorns can ever be sharper,
Than pierced the Saviour's brow;
Than His, no cross can be harder;
And He loves, tenderly, now.

After the toiling, and bearing the wearisome cross,
After the fretting, and grieving for some earth-loss,
After the sorrow, comes a bright morrow
Of gladness earth cannot borrow.

Oh, sweet and blest will be our rest!
Folded safe on the Shepherd's breast.
For us stands open the Beautiful Gate,
For us God's glorious mansions wait.

Elyria, Ohio. —*Advance.*

UPWARD LOOKING—UPWARD LIVING.

By the Rev. Theodore L. Cuyler.

Every true child of God is born for better things. His citizenship is in heaven; his homestead is on high. Here on earth we who are Christ's have no continuing city; we are seeking for and pressing toward that magnificent capital of the kingdom that hath foundations, whose maker and builder is God. We do not only [illegible] Heaven of heaven, but we get precious instalments of it in advance.

During my visit to the Yosemite Valley I lodged at a little inn that fronted a majestic cliff that towered up three thousand feet toward the skies. Perpetual sunshine played upon that peak. A small white flag floated upon the summit of the peak, which bore the appropriate name of "Eagle Point." The flag, as it flapped in the morning breeze, was a challenge, an invitation, and a guide to all of us who were in the deep valley beneath. It seemed to say, "Come up higher; climb up where I am, and your eyes shall see glorious things." One party of travelers after another, accepted the challenge, mounted their ponies, and after four or five hours of arduous clambering they reached the tiptop point, whence they took in all the magnificent outlook of the Yosemite, with its domes, cathedral rocks, and rainbow cascades.

In our spiritual life there are Eagle Points. The signal that floats on them bears the inspired challenge, "Seek those things that are above." It is the divine beckoning to look higher and to live higher—to climb out of the lower atmosphere of worldly cares and above the chilling fogs of doubt, where the outlook is heavenward, and the soul bathes itself in fellowship with God. They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles. There is the ring of a bugle in this promise, but we must not mistake its meaning.

It is no encouragement to idle reveries and visionary fancies about the "higher life." The Hebrew word translated "wait" has no little brawn and bone in it: the primary signification of it is to be *strong enough* to endure heavy pressure. It denotes a staying power; it is often born of hard struggle. When we are weaned of self, and ready to know and do God's will, and to submit cheerfully to His discipline, and have opened our soul to be filled from God's fulness, then are we "waiting on the Lord." It is a great grace, worth all its costs, and it leads up to some heavenly experiences. The Christian who thus waits on God renews his strength. He does more: he often receives wonderful inspirations. He mounts up with wings as an eagle. What cares this king of birds—while he bathes his wing in the translucent gold of the sunbeam—for all the turmoil and the smoke, the clouds or the thunder peals, that roll beneath him? His "conversation is in the heavens." He sees nothing between himself and the sun on its noon-day throne. His very nest is built on the mountain peaks. So a soul, which has conquered self and the beggarly elements of the world, and sought only the things which are above, doth mount up as on eagle wings, and catches wonderful visions of Jesus. These are the Patmos experiences. They come to those who have had hard climbings and wrestlings with the adversary, but only to those who "mind eternal things" and thirst after the living God. Some Christians that I wot of have caught these glorious glimpses of the "King in his beauty" after their eyes have been cleansed with tears.

The aeronaut who wishes to soar higher throws out his ballast. I observed that every climber who started for "Eagle Point" divested himself of luggage and superfluous apparel. No Christian can attain to the higher, purer, closer life with Christ while overladen with the cares of this world, or while he is entangled with besetting sins, or hamstrung with the evil heart of unbelief. There must be a cutting loose before the soul can mount up into the crystal atmosphere of communion with his Saviour. Sin fastens the feet, and unbelief clips the wings; wherefore let us cast off every encumbering weight and the sin that doth so easily enwrap us, and seek those things that are above.

Every one who reached "Eagle Cliff" brought back the testimony that it well repaid the arduous struggles of the climb. The outlook was magnificent; the atmosphere exhilarating. They drank in new visions of the Creator's glory. Brethren and fellow-pilgrims, there are eagle cliffs for us—even during our earthly life-march—if we will but set our affections on things above. Heaven is nearer than we think—to the heavenly minded. Look up! There is a pierced hand of our divine Master waving toward us, and beckoning us *upward*. The signal is "Come up higher!" Not a single duty which conscience lays upon us need be omitted; not one office of love be neglected; the slightest thread in the busy loom of life may be carefully watched, and yet the inner spirit be on those sun-lit heights above the clouds. The grand old tent-maker never took one stitch the less, or wrote one line the less to the widely-scattered churches of his care, because his heaven bound soul was above the stars, and "hid with Christ in God."—*New York Evangelist.*

PRAYING EVERYWHERE.

We are not like children, that must go out from our father's house in the morning to spend the working day away from him, and only to come back to him at evening. No; we are with him, and he with us, all the day through. We never leave his presence; he is beside us through all our work, our weariness, our perplexity, our worry, all the day. And we may tell him what we want, and how we are feeling—not stiffly and formally, twice a day at morning and evening—but as often as we please. He will not weary of listening to us, if we do not weary of speaking to him. We need not limit ourselves to morning and evening prayer. Twenty times, and far more than that, as you go through your day's work, the eye may look up for a moment, the heart may be lifted up; the story of your need and of your trust in Him. Sitting down at your desk, and taking up your pen, if that be your work, O! you do not know how much better you may do it for just covering your eyes with your hand for a minute, and asking God's blessing in prayer. Or, dealing with your fellow-men, some of them impracticable and wrong-headed enough, some of them sharp-set and low-principled enough, some of them provoking and stupid enough—how much better you will keep your temper amid the provocations of business—with how much clearer head and kinder heart you will treat with your fellow-sinners, for a word of silent prayer! If you desire to influence any for good, remember how wisely it has been said that the shortest road to any human heart is found by God; and explain to your heavenly Father all you wish to do. Every little pain will be better borne, and every little joy enhanced, by a moment's silent mention of them to God. You can, alone with Him, speak of a host of little things, which really make a great part in your thoughts and in your life, yet which are less suitable for speaking of in united prayer with other people.

PUT LIFE INTO IT.

Our religion suffers from dullness often when it might as well be vigorous. Compared with business, the schools, plans for pleasure, or anything else in which people are associated, it is often dreary, and drags itself along at a pace that suggests nothing but want of vital power. The revival comes and tells what it can be and might be, but it passes, and the old state is resumed, as if it was the normal and desired one. And yet, people who permit it to be so confess to having no enjoyment in it. They rather grow discouraged, and complain of the inertness and dreary prospects. At the same time the fault is all in themselves. God is not straitened, and will not straiten them, if they seek His strength, and will put their hearts in the right kind of devotion.

There is a prayer-meeting which, for a year or several years, has plodded along with an almost total lack of interest. Now and then, under some impulse that no one could explain, there would be a meeting that all could say was "pleasant," but it was an exception. The rule is drought—brassy heavens and iron earth. The idea of refreshment is hardly entertained. Going to it is done as part of the Christian duty of taking up the cross. Prayers are dull, the singing is dull, the remarks are dull, and the air is thick with a dreariness that stupefies all who breathe it. The Sabbath services are sometimes no better. Christian work is often of the same character. Languor is the chief characteristic. It goes on as if by tug and pull, fretfully and despairingly, mingled with talk, perhaps, of the happy times that will bless those who are to live through the millenium.

But it is in our power to have it different. If each one will seek to stir up his own heart, and then to move some other one, it will not be long till the old sleepiness will disappear, and new life shall be given. At home, something can be done to help the church exercises. Keep the work of the church in the thought and on the heart. Sing with the spirit. Talk as if in earnest, and with an object. Listen for the Master's "All hail." Provoke one another to love and good works. Fill the soul with the counsel: "Whatsoever thy hand findeth to do, do it with thy might."

Life need not show itself in noise or violence. These are not always signs of it; sometimes they are the indications of emptiness. The work going on just now in the fields and meadows and among the trees is conspicuously a silent one. There is a re-awakening of so great forces that no one can calculate it. The verdure overspreads all the hills and carpets the valleys; and trees so lately stark and bare are gay with blossoms and foliage, but it has all come about without the least demonstration. During the night and under the sunshine, even in the quietest moments when the winds were hushed and the traffic of life was resting, no listener could hear a sound or know by the slightest announcement that the earth was undergoing so great a transformation. The soulful doing of duty is of the same character. If people, therefore, wish to put life into religion that is dead, they do not need to become demonstrative and hysterical, but only to stir up the gift that is in them; and in a Christlike way make those about them feel that the hem of a sanctified garment has touched them, and the glow of a consecrated life has come over them.—*United Presbyterian.*

"OUTLIVED HER USEFULNESS."

Not long since a man in middle life came to our door, asking for "the Minister." When informed that he was out of town he seemed disappointed and anxious. On being questioned as to his business he replied, "I have lost my mother; and as this place used to be her home, and as my father lies here, we have come to lay her beside him."

My heart rose in sympathy, and I said, "You have met with a great loss."

"Well, yes," he replied, with hesitancy, "a mother is a great loss in general, but our mother had outlived her usefulness. She was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself and was a burden to everybody. There were seven of us, sons and daughters; and we agreed to keep her among us a year about. But she was too feeble to be moved when my time was out, and that was more than three months before her death. But then she was a good mother in her day, and toiled very hard to bring us up."

Without looking at the face of the heartless man I directed him to the house of a neighboring pastor, and returned to my nursery. I gazed on the merry little faces which smiled or grew sad in imitation of mine—those little ones to whose ear no word in our language is half so sweet as "mother"—and I wondered if that day could ever come when they would say of me, "She has outlived her usefulness; she is no comfort to herself, and a burden to everybody else!" And I hoped that before such a day should dawn I might be taken to my rest. God forbid that I should outlive the love of my children! Rather let me die while my heart is a part of theirs, that my grave may be watered by their tears, and my love linked with their hopes of heaven.

When the bell tolled for the mother's burial, I went to the sanctuary to pay my only token of respect to the aged stranger; for I felt that I could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up,—she was no comfort to herself, and a burden to everybody else." These cruel, heartless words rung in my ears as I saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the toil-worn mother. One,—two,—three,—four,—five. How clearly and almost merrily each stroke told of her once peaceful slumber in her mother's bosom, and her seat at nightfall on her weary father's knee. Six,—seven,—eight,—nine,—ten,—rang out the tale of her sports upon the green sward, in the meadow, and beside the brook. Eleven,—twelve,—thirteen,—fourteen,—spoke more gravely of school-days and little household joys and cares. Sixteen,—seventeen,—eighteen,—sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen,—brought before us the happy bride. Twenty,—spoke of the young mother, whose heart was full with the bursting with new, strong love which God had awakened in her bosom. And then, stroke after stroke told of her early womanhood,—of the loves, and cares, and hopes, and fears, and toils through which she passed during these long years, till fifty rang out harsh and loud. From that to sixty each stroke told of the warm-hearted mother and grandmother, living over again her own joys and sorrows in those of her children and children's children.

Every family of all the group wanted grandmother, then, and the only strife was who should secure the prize. But hark, the bell tolls on! Seventy,—seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that from one child's house to another, so that from one child's house seems like home. She murmurs, no place seems like home. She murmurs, in plaintive tones, that, after all her toil and weariness, it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty, eighty-one, two, three, four. Ah! she is a second child now; "she has outlived her usefulness; she has now ceased to be a comfort to herself or any body"—that is, she has ceased to be profitable to her earth craving and money-grasping children.

Now sounds out, reverberating through our lovely forest, and echoing back from our "hill of the dead," eighty nine! There she now lies in her coffin, cold and still; she makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance—we fancied, also, an expression of grief for unrequited love—sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's words, "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong, but his hair was silvery white. He read several passages of Scripture expressive of God's compassion for feeble man, and especially of His tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty, and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim His promises when heart and flesh failed them. "Then," he said, "the eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk, and gazing intently on the coffined form before him, he then said reverently: "From a little child I have honored the aged; but never, till gray hairs covered my own head, did I know, truly, how much love and sympathy this class have a right to demand of their fellow creatures Now I feel it. Our mother," he added, most tenderly, "who now lies in death before us, was a stranger to me, as are all of these, her descendants. All I know of her is what her son has told me to-day—that she was brought to this town from afar, sixty-nine years ago, a happy bride—that here she passed most of her life toiling as only mothers ever have strength to toil, until she had reared a large family of sons and daughters—that she left her home here, clad in the weeds of widowhood, to dwell among her children—till ill-health and strength left her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes, be careful of your example before your own children; for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the evening of life, that you may never say in the presence of your families nor of heaven, 'Our mother had outlived her usefulness—she was a burden to us.' Never, never!—a mother can never live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosoms, and call forth by her helplessness all the noble, generous feelings of their hearts."

Adieu, then, poor toil-worn mother; there are no more days of pain for thee. Undying vigor and everlasting usefulness are thy inheritance.—*Selected.*

DISTANCE OF THE STARS.

Astronomers have ascertained the distance from the earth of many of the stars. If we measure these spaces by miles they amount to millions of millions still multiplied by millions, and hence convey no adequate idea to the mind; therefore some other mode of measurement must be used, and the velocity of light is considered the most convenient. It has been proved that light travels at the rate of 192,000 miles a second—that is, between the ticks of a watch a ray of light would move eight times round the globe. It comes from the sun to us, a distance of 90,000,000 of miles in eight minutes; thus the space covered over by a ray of light in that time could not be travelled by our express trains in less than 250 years. With this immense velocity it requires three and a half years for the light of the nearest star to reach our earth. It requires forty-six years for light to reach us from the North Star, and to-night, as we look at that northern luminary these very rays of light which make it visible to us started out on its journey forty-six years ago. The light from stars of the twelfth magnitude requires 3,500 years to reach the earth. And if that beautiful constellation of the Pleiades were this moment blotted out of existence, it would continue to be visible for 700 years, for such is the time required for light to travel from that group to us. If a star of the twelfth magnitude were now destroyed it would continue to be visible for 3,500 years. Or, if such a star were now created, 2,500 years would elapse before it would be perceptible to the inhabitants of the earth. And some of the more distant stars are so far away that their light, moving with a velocity of 192,000 miles per second, requires 50,000 years to reach our eyes. These great distances are not imaginary, but astronomers have ascertained the distance, motions and sizes, and even the weights of the celestial orbs, with as much certainty as they have foretold eclipses of the sun and moon.

Youth's Department.

NEVER ALL DARK.

"It is dark," said baby Nell,
"The sun has gone away."
"But God will send the stars to us,"
Said little sister May.
"He never lets it be all dark,
'Cept for a little while;
And then I guess He hides His face,
So we can't see Him smile!"

Dear child, what comfort comes to me,
Through these few simple words;
Sweeter they are than melody
Of early singing birds.
"Never all dark," I softly say,
"But for a little while,
And then, somewhere behind the cloud,
There gleams a hidden smile."

AN OLD PROVERB.

By Florence B. Hallowell.

"Fred," said Mr. Pierce, as he came into the sitting-room one evening and found his son reading in the twilight, "I heard something to-day that I think will please you."

"What was it?" asked Fred, closing his book, and looking up eagerly.

His father's air of satisfaction roused his curiosity.

"Uncle Asa came into my office to-day, and he told me that he had fully made up his mind to take either you or Henry into business with him in June. So do your best to graduate with honor, my boy."

"But he may take Henry," said Fred. "His chance is equal to mine, it seems."

"I don't think so," said Mr. Pierce. "In my opinion you are Uncle Asa's choice, and it depends on yourself whether you get the place or not."

"I shall try hard for it," said Fred. "Yes; I do think Uncle Asa is rather partial to me. He is always very cordial when he meets me."

"He spoke of you in the highest terms to-day. Your fortune is made if he takes you into business with him. Be careful what you say and do in his presence hereafter."

"I'll make extra efforts to please him, of course," said Fred. "I wonder if Henry knows anything about it? I'll ask him to-morrow."

Old Asa Maynard was Mrs. Pierce's uncle, and he stood in the same relation to [illegible] were sisters. He was the richest man in South Auburn, and owned one of the largest wholesale hardware houses in the West.

But he was eccentric and peculiar, and his relations never exactly understood him. They were always in fear of offending him; though they knew they had little to expect from him at his death, he having distinctly given them all to understand that he should leave his fortune to found a hospital for aged and infirm men.

The day following his confidential disclosure to Mr. Pierce, the old merchant was walking briskly along one of the principal streets of the town, when, chancing to look up, he saw Fred and Henry standing before the window of a bookstore.

A generous impulse seized him, and, going up to the boys, he said, kindly;

"Let me treat each of you to a book. Come in and select what suits you best. Henry, you can have the first choice."

Henry quickly put his hand on a book of adventures, profusely illustrated.

"I've wanted this for ever so long," he said.

Mr. Maynard's countenance fell. Like a good many old people he entertained very severe ideas about story books. But he made no remark, and Henry put the book under his arm.

Fred had not been unobservant of the change in Mr. Maynard's face, and he saw a chance of winning additional favor for himself at the cost of a very trifling sacrifice.

"I will take this book of travels, uncle," he said. "It looks as if it might prove interesting."

"I commend your choice," said Mr. Maynard, in a well-pleased tone. "I am sorry Henry's taste does not run in the same direction. A young man should be ever striving after self-improvement."

"I get all I want of history at school," said Henry. "When I have a chance to read at home, I want something a little more lively than descriptions of foreign countries, ancient palaces and tombs of great men."

"Each to his taste, of course," said Mr. Maynard, a little testily, "but, in my opinion, profit should come before pleasure always."

"I hope I have not offended you, uncle," said Henry.

"Not at all," said the old man, as he walked away, well pleased at the test he had made.

"Fred shall certainly have a place in my store in June," he thought. "He has a long head—that's clear."

Meanwhile, Fred and Henry were look-over their books.

"You know very well that you don't care for travels, Fred," said Henry. "You just wanted to please Uncle Asa."

"Well, it was very natural I should, and perhaps you've lost more than you imagine by choosing that book of adventures."

"At least, I was honest in my choice," said Henry; "and you know the old proverb: 'Honesty is the best policy.'"

"There's such a thing as being too honest," said Fred; "and you'll find that it doesn't always pay to stick too closely to that old proverb."

"Perhaps so; but it is too late to mend matters now. I'll read my book and then lend it to you," said Henry, as he walked away.

A week later, Mr. Maynard met Fred one morning on his way to school.

"Have you read your book, my lad?" he asked pleasantly, laying his hand affectionately on the boy's shoulder.

For one instant Fred hesitated. Then he looked up boldly into the keen, gray eyes searching his face, and answered in the affirmative.

"Did you find it interesting?"

"Yes, sir," replied Fred. "It is the best one of the kind I ever read. I could hardly lay it down until I had finished it."

"It ought to have been bound better. It was a cheap book. But I'll get you a better one, my boy. I like to encourage a taste for solid reading."

"I will be glad to read anything of the kind you may choose to give me," said Fred.

"You shall have all your mind can digest, depend upon it," said Mr. Maynard, as he went on his way.

Opposite the residence of Mr. Pierce, he paused and reflected a moment. It seemed to him that it would be only kind for him to go in and tell his niece that his decision had been made, and that his choice had fallen on Fred. Why keep them all in suspense until June? So reasoning, he pushed open the gate, and walked up the [illegible]

The servant who answered his ring told him that Mrs. Pierce had gone out for a moment, and asked him to wait her return.

"I'll wait ten minutes—no longer," said the old man, as he stepped into the library.

Mr. Pierce was fond of reading, and the room was lined with bookcases. In one of these Mr. Maynard saw the volume of travels he had presented to Fred.

"I'll see what it was that proved so interesting to the lad," he muttered, as he drew the book out.

He opened it, and began to turn over the leaves; then he suddenly started back, as if he had received a blow in the face.

"Impossible!" he muttered, as he sank down in a chair, completely overcome. "There *must* be some mistake,"

For several moments he sat thus, in deep thought, the book resting on his knee. Then, rising, he restored it to its place, a deep sigh escaping his lips as he did so. Then, picking up his cane, which had fallen to the floor, he left the house.

"A most fortunate discovery," he muttered, as he walked away. "Poor lad! poor lad!"

When Mrs. Pierce returned home a few minutes later, she, of course, found the library unoccupied.

"Uncle Asa is always so impatient," she said. "Surely he could have waited just a little longer."

"He promised to wait ten minutes, but I'm sure he wasn't here more than five," said the servant.

"I am very sorry I missed him," said Mrs. Pierce.

But she did not know what Fred had missed by that early call of Uncle Asa's.

Fred wondered why he did not receive the promised books, but, concluding that Mr. Maynard had forgotten the matter, said nothing about it.

But he had greater cause to wonder, when, after the June graduation, he heard that Cousin Henry had been taken into his uncle's store.

"I can't make it out," he said to his cousin. "I was sure Uncle Asa intended to give *me* the place. He always appeared to like me better than he did you."

"It was a great surprise to me, I confess," said Henry. "He seemed so vexed with me about that book I chose, you remember. He scarcely spoke to me the next time I met him. But he is very pleasant to me now."

"I wish the matter could be explained," said Fred. "I would like to understand about it."

He understood very soon. One day, in the beginning of July, he received a summons to come to his uncle's office.

The interview did not last long; but perhaps Fred suffered more during the ten minutes his uncle talked to him than he had in the whole of his life before.

"It is only right that you should know why my choice fell on Henry," said the old man, "for I intimated to your father that I should choose you. The knowledge may be of permanent benefit to you, and influence you for good in a similar case, should one ever occur. I gave you a book two months ago, with which you seemed immensely pleased. Meeting you on the street a week later, I asked you if you had read it. You said you had, and praised it highly. I was well pleased with you, and concluded that I had better settle at once the matter of your coming here, after your graduation, to learn my business. I went to your father's house, and, your mother being out, I stepped into the library to await her return. There I saw the book I had given you. Some impulse led me to open it. Frederick, you know, of course, the discovery I made. The volume was roughly bound and cheaply printed, and *the pages were uncut!* Do you understand? I knew at once that you had not only been guilty of deceit, but of deliberate falsehood. I want in my employment no one whom I cannot trust, and my trust in you was destroyed forever when I left your father's library that day."

Fred tried to speak, but there was a lump in his throat which prevented his doing so.

"You may go now," said Mr. Maynard; "but remember, my lad, that, no matter at what apparent cost, it is always best to stick to the old proverb: 'Honesty is the best policy.'"

And as Fred walked out of the office, he felt the perfect truth of his uncle's words.—*Golden Days.*

A BAD THOUGHT.

Once I knew a little boy who had a bad thought in his heart. He thought he must ed to him. He did not know that Jesus said we must do good to those that treat us badly, that we may be the children of God. If his little brother struck him he would strike him again very hard; and if some one happened to step on his playthings he would run after him and kick or strike him.

One day he was playing in the haymow, and struck at a wasp that was flying by and it stung him. He got very angry, and going down the ladder he ran to the house, and when his mother was not looking took some matches, and ran back to the barn to set fire to the wasps' nest, which was up in the roof of the barn. It was not long before the barn was a mass of flames and smoke. The people ran and got the bad boy out, but his poor little brother was burned up. And all they could do was to take what they thought were the ashes of his dear little body and put them in a silk case and bury them.

Many people get into great trouble because they try to "pay back" their wrongs. —*Exchange.*

THE BASTILE.

The Bastile of Paris, the anniversary of whose fall was celebrated not long since, did not actually become notorious as a state prison until the reign of Louis XII., although high personages were confined in it from time to time almost from its existence—in fact, if tradition is to be believed, the very noble who built it by the king's command was the first one to pine away in its deep recesses. A lettre de cachet from the king was all that was required to bring any one there, and once there it was no easy matter to get out, for nothing but another order from the king would have the least effect—it being to the interest of the governor to have as many prisoners as possible, as he was allowed so much per head, and the scale of prices was very liberal—so much so that the post was looked upon as a very fat berth for any one who had no objection to doing dirty work. Not only men, but women and children found their way into the Bastile, so that there was often a lack of accommodations. The cells were all in the high round towers, where a heavy iron grating and a peculiar construction of the windows prevented more than a modicum of the daylight from entering. The dungeons were slightly beneath the level of the moat, and a narrow opening into the ditch was all the provision for fresh air and light. The foul odors, which were all that the prisoner in one of these could get as a substitute for fresh air, soon broke down his health, and unless he was of very robust constitution he did not live long. The building had accommodations for fifty state prisoners, but when its doors were opened on the memorable 14th of July, 1789, only seven were found; among them being a man who had been a prisoner thirty years, and who had become so weakened in his intellect during that time that he begged piteously to be allowed to remain—he was so used to the gloom and silence. Another had been imprisoned when a boy of eleven, and though he was now long past man's estate, neither he nor anybody seemed to know why he was there. On the wall were the records of others who had passed long lifetimes in these cells, either for some real or imaginary trivial offence. The Bastile was then to the people of France a synonym of all that was despotic, cruel and contemptible in the government, and for this reason it was razed to the ground, and consequently, no doubt, the Third Republic has selected the anniversary of that deed for special honor.—*Anon.*

HOW GUN-BARRELS ARE MADE.

The beautiful waved lines and curious flower-like figures that appear on the surface of the barrels are really the lines of welding, showing that two different metals, iron and steel, are intimately blended in making the finest and strongest barrels. The process of thus welding and blending steel and iron is a very interesting one. Flat bars, or ribbons, of steel and iron are alternately arranged together and then twisted into a cable. Several of these cables are then welded together, and shaped into a long, flat bar, which is next spirally coiled around a hollow cylinder, called a mandrel; after which the edges of these spiral bars are heated and firmly welded. The spiral coil is now put upon what is called a welding mandrel, is again heated, and carefully hammered into the shape of a gun barrel. Next comes the cold hammering, by which the pores of the metal are securely closed. The last, or finishing [illegible] all the twistings and weldings and hammerings, the metals are so blended that the mass has somewhat the consistency and toughness of woven steel and iron. A barrel thus made is very hard to burst. But the finishing of the inside of the barrel is an operation requiring very great care and skill. What is called a cylinder barrel is where the bore or hole through the barrel is made of uniform size from end to end. A choke bore is one that is a little smaller at the muzzle end than it is at the breech end. There are various ways of "choking" gun barrels, but the object of all methods is to make the gun throw its shot close together with even and regular distribution and with great force. There are several kinds of metallic combinations that gun-makers use, the principal of which are called Damascus, Bernard, and laminated steel; the Damascus barrels are generally considered the best.—*St. Nicholas for June.*

THE CHILD'S REBUKE.

The pet of the household had overslept
While breakfast was waiting below:
And his auntie was chiding the little boy
That he was in dressing so slow.

A shoe-string was missing, a button was off,
And everything seemed out of place,
And clouds of discouragement gathered around
The dear little fellow's face.

At length his toilet was all complete,
But the little boy still delayed,
And cried, "Dear auntie, I cannot go down
Till my morning prayer I've said."

"Wait till breakfast is over," his auntie cried,
"For once it will not be wrong."
The little boy, startled and grieved, replied:
"What, keep God waiting so long?"

Congregationalist.

BORROWED RAIMENT.

"Of what are you thinking, dear mamma, that you look so grave?" asked little Anna Vernon of her mother one evening.

"I will tell you," said her mother, "though it may not interest you. I was thinking of a little girl whom I saw to-day, walking before me in the street."

"Who was she, mamma? Do you know her name? How was she dressed?" asked Anna.

"Listen, and I will tell you. She had on what seemed a new silk dress, to judge from the anxious glances she cast at it every few minutes, and new shoes, too, I should think, from the manner in which she tripped along, as though it were a condescension to touch the earth at all; while nothing less than a new hat and feather could have caused her to hold her head so high, as though she would say to all, "If I am not so good as you, I am certainly finer."

Anna's head was low enough now, and crimson blushes covered her face, while her mother continued:

"I have just been reading a favorite French author, and I thought, to myself, why should this little girl be so proud of a dress composed of the cast-off clothing of animals which browse in the meadows, or insects that crawl beneath our feet? There is scarcely one from which she has not borrowed a portion of its covering. Her grandest and richest attire is composed of threads stolen from the sheep and the silkworm. Yesterday this little girl was mild and amiable; to-day she is rude and haughty. What has created this change? Nothing, only she has on her head a feather plucked from the tail of an ostrich! How proud that ostrich ought to be, which has so many more, and all its own!

"And then, too, her shawl, made of the hair of certain goats from Thibet—goats which I have seen, and which really do not appear any thing like so proud of this hair as the little girl who had borrowed it of them.

"And that dress, whose great value induced such satisfied looks, is nothing but the web in which a large worm, called the silkworm, wrapped itself—a web which it abandoned with disdain as soon as it had become a white and plain moth!"

Anna looked at her new clothes with dismay.

"I think they are very pretty, mamma, if insects did make them," she said.

"So do I, my dear," answered her mother, "and I do not object to your thinking so; only to your acting as if they added to your worth. It is not the clothes which people look at, but the temper of the wearer. A happy, good-humored face will attract, even in rags, and a discontented one repel, though clad in the gayest attire, which, after all, is but borrowed from beasts and birds and insects; and even then, our Saviour tells us, we cannot rival the lilies of the field. We should [illegible] wonderful ways of the Creator, who has decreed that nothing is too small to be of use."—*Young Churchman.*

Pleasantries.

A gentleman said, when a pretty girl trod on his toes, that he had received the stamp of beauty.

The man who was hemmed in by a crowd has been troubled with a stitch in his side ever since.

During the examination of a witness as to the locality of the stairs in a house, the counsel asked him: "Which way do the stairs run?" The witness, a noted wag, replied: "One way they run up stairs, and the other way they run down stairs." The learned counsel winked his eye, and then took a look at the ceiling.

(Mr. Relius Jefferson, on a visit to his native plantation after a long residence in the cities, describes the advantages of urban life to an old chum.) *Chum:* "But everybody doan hab to wear dem fool close, does dey?" *Relius:* "Not nesselly; but if you wants to be meeterpolitun—" *Chum:* "Meet er what?" *Relius:* "Meeterpolitun. Dat's de French for New York. Dar's de Meeterpolitun Hotel, Meeterpolitun Railroad, and ever so many more Meeterpolituns."

First Londoner: "I 'ear they 'ave hanother helection hover hin Hamerica this year." *Second Londoner:* "Hoh, yes! Ye know they halways 'ave hevery fourteen years." "Did you 'ear 'ow the helection turned hout?" "Hit's not come hoff yet; but I 'ears as 'ow the Conservatives and the Radicals 'as set their 'earts hon their man." "Do the noble lords come from county New York, or county Castle Garden?" "Hi don't know; but I 'ears there was ha riot in Cincinnaty, and so I fawncy that they come from county Californy or, maybe, county Texas." "Hit's hall very queer, hisn't it?" "Yes; but, don't ye know, the Hamericans are very wise in making their Presidents prepare for their duties by 'ard study?" "Ye don't say so!" "Aye; they may make them go through an Helectoral College."

THE MESSENGER.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF

REV. D. B. LADY, REV. C. S. GERHARD, REV. J. S. KIEFFER, } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JULY 2, 1884.

The death of the Prince of Orange, which we announced last week, may work a wondrous change in Holland, and even efface a dynasty. The King is old and there is no male heir to succeed him. The only hope of a succession is through Wilhelmina, the infant Princess, who may be exalted to the throne under a regent to direct things until she becomes of age. This will require especial action, but it is the indefeasible right of the people to take it, and they will be likely to exercise their prerogative. The foreshadowed policy of Bismarck is to absorb the Netherlands into the German Empire, but the Dutch people are so distinct that they will be apt to resist any thing of the kind. The other European powers are watching the game on account of the geographical position of the country. It is hoped that the future of this people may not require them to arise to the heroism of their ancestors, which led them to endure the sufferings of the siege of Leyden, and made them open the dykes and drown the Spanish invaders, although they inundated their own country in the process.

The colleges of the country have not been throwing the degrees around very profusely this year, but we glean from the papers that the following persons, well known to our readers, are among the honored. Delaware College has made Lewis H. Steiner, M. D., of Frederick, Maryland, a Doctor of Laws. Rev. Jos. A. Seiss, D. D., of the Lutheran Church, has received the same degree from Roanoke College, Va. Heidelberg College has made Rev. I. K. Loos, pastor of the Reformed congregation at Bethlehem, and Lutheran Church, Doctors of Divinity. Lafayette College has conferred the degree of Master of Arts upon Ellwood S. Gloninger, M. D, resident physician of Girard College. Prof. John B. Kieffer was struck twice by the same kind of a bolt from different directions. Franklin and Marshall and Heidelberg made him Doctor of Philosophy almost simultaneously. That shows the estimation in which the modest man is justly held in different sections of the Church.

In addition to what is given in another place in regard to the life and labors of the late Rev. Jesse B. Knipe, we record that for some time past he had been calmly setting his house in order—arranging everything, that there might be no confusion after his decease. Directions had been given in regard to his funeral, and the text for the discourse selected. The words he had chosen were, "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12: 14, and these were made the basis of Rev. S. P. Mauger's remarks. Every wish of the departed father in Israel was carried out. He left legacies of $500 each to the Pikeland, St. Vincent and St. Paul congregations, which he had served through long years, and also $500 to Ursinus College. The remainder of his estate is to be divided among his relatives and friends.

An immense assembly of people from this city and almost every quarter of the land attended the services held on Tuesday, the 24th, in honor of the late Bishop Simpson. The Arch Street Methodist Church, where the body lay in state, was draped in mourning, and packed to its utmost capacity. Bishops Foster, Bowman and Fowler paid glowing, but just, tributes to the illustrious deceased. The burial, which was private, took place on the following morning.

At a late meeting of the New York Presbytery, Rev. Chas. S. Robinson, D. D., pastor of the Memorial Church, asked for a dismission to the Manhattan Congregational Association. Dr. Robinson is well known by the attention he has given to hymnology and Church music, and his proposed change of denominational relations has excited no little surprise. No cause was assigned for the movement, and his request was referred to a committee, who reported that, with his consent, no further action would be taken. In other words his Presbytery wishes him to stay where he is.

Letters published in the *Lancaster Intelligencer* from Mr. Geo. W. Hensel, state that the *Aurania*, on which he, Drs. Apple, Bausman and others sailed made a quick and pleasant trip across the Atlantic. The vessel made a narrow escape from a wreck on the rocks when nearing Queenstown. A heavy fog prevailed, but raised just in time to allow the captain to take in the situation. The engine was reversed and the life-boats lowered amidst great excitement, but the danger was soon over. The entire party are well and enjoying themselves amidst the new and interesting scenes by which they are surrounded. The Pan-Presbyterian Alliance at Belfast was opened on the 24th ult. Dr. Watts preached the sermon. On the following day a committee from the Methodist Conference was admitted with great enthusiasm.

The *Churchman* vigorously denies Monsignor Capel's pretensions to the title of "Catholic," which he claims for the Papal Church. It says Romanism is a schism, and that the Monsignor is a member of a sect which arose in England in 1569. The theory of the *Churchman* is that the Roman communion in England owes its origin to a bull of Pius V., which caused a schism by calling the supporters of the Papacy out of the National Catholic Church and creating them a Papist sect. It thinks the Methodists are supporting Monsignor Capel by saying that the Protestant Episcopal Church dates from 1789. By the way, Rt. Rev. Bishop Coxe of Western New York, seems to be of the opinion that the Methodists are so using the term "Episcopal" as to make it no longer satisfactory to the American branch of the Church of England. We would not be surprised to see a rush for the title of "Catholic."

The Commencement of Pierce's College of Business brought a vast concourse of people to the Academy of Music on Thursday afternoon. A telling speech was made by Dr. Higbee, Superintendent of Public Instruction, after which Dr. Talmage, of Brooklyn, amused the people in his own peculiar way. The music was furnished by the Germania Orchestra, and was enjoyed immensely. We were impressed with the prevailing conviction that the business of life requires preparation, and that outside of the professions of law, medicine and theology, the young must be trained for their work. There is a harvest here which no one ought to enter with a dull sickle. The college has established a reputation because there was a demand for just such an institution, and it fell into competent hands. It is distinct from the classical schools in which there is now too often a vain attempt to engraft a commercial course in the hope of accommodating the old curriculum to every one. It deserves encouragement, and Prof. Pierce will get it. He is already endorsed by thousands. There have been six hundred pupils connected with the school during the past year, as many as four hundred at one time.

THE CHAPEL IN JAPAN.

Pledges for $10 each for the chapel in Japan, have been received from C. M. Bower, Esq., Bellefonte, Reformed Sunday-school, Pattonville, Rev. I. N. Peightal, pastor, and the Shiloh Reformed Missionary Society, Danville, Rev. W. C. Schaeffer, pastor. Now then, as the boy said when after the mice, if we can only catch fifty-six more, we will have the full sixty. We will have a word to say on this general subject next week.

The *Christian Instructor* quotes from the *Public Ledger* an account of the service in Christ's Reformed Church, Green Street, Phila., held on Trinity Sunday. The objection our contemporary makes is that instrumental music was employed and that flowers were used for decoration. It asks its usual question whenever this subject comes up: "Is thy servant a dog that he should do these things?" It intimates moreover that the majority of United Presbyterians who have decided in favor of instrumental music, are likely to sink so low as to indulge in such wicked practices.

Then it wants to know in the spirit of irony where these things are forbidden. We suppose it will wait in vain for a reply, but Isaiah in his prophecy in regard to the triumphs of the Church seems to commend them, for he says "the glory of Lebanon shall come unto thee; the fir tree, the pine tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." As far as instrumental music is concerned, the one hundred and fiftieth Psalm ought to settle the matter. We do not see how the *Christian Instructor* gets over that.

DR. FISHER'S MONUMENT.

The monument erected to the memory of Rev. S. R. Fisher, D. D., has been placed in position over his grave in the old Reformed Churchyard in Chambersburg. The *Public Opinion* in announcing the fact gives the following description of it. "It is a splendid piece of work, and does credit to its carver. It is about eight feet in height, in the form of a cross, standing on an upper and a lower base. The latter is plain and beautiful in its simplicity. It is made of Southern Falls marble. The former like the cross, is cut from white Vermont marble in a masterly style, the single word "Fisher" ornamenting its front. On the die above is the full name of the deceased minister, with the dates of birth and death, June 2d, 1810, and June 5th, 1881. The inscription on the North side of the die is as follows: "Abundant in Labor, Devoted to Principle, Zealous of Good Works and a Faithful Servant of the Church." On the South it reads: "For Forty Years:—In charge of the Publication Interests; Stated Clerk of the Synod; Member of the Board of Visitors of the Theological Seminary; and Treasurer of Board of Education." On the West or rear, it says—"Erected by Brethren of the Reformed Church in the United States." The cross is a most artistic piece of work. The only inscription on this portion of the monument are the letters I. H. S. which are on the arms, a beautifully executed crown encircling the middle letter. This crown is a perfect gem of the sculptor's art and is admired by all who have seen it. Altogether, this emblem of remembrance is an appropriate and fit tribute to the nobility and Christianity of the good man who lies beneath, and it is among monuments what he was among [illegible] "perfect type."

THE REFORMED CHURCH QUARTERLY.

The July number of this work has been mailed to subscribers. The table of contents will speak for itself. It is as follows: Article I., Moral Culture in the Public Schools, by Rev. Thos. G. Apple, D. D.; II., Revelation and Science, by Rev. M. Kieffer, D. D.; III., Zwingli and the Reformation, by Rev. Joseph H. Apple, D. D.; IV., Disappearing Religions, by Prof. Chas. Rudy, Ph. D.; V., French Republicanism the Legacy of the Huguenots, by Rev. J. O. Johnson; VI., The Spirit of the Day, by Rev. J. E. Graff; VII., The Ethical Character of Longfellow's Poetry, by Rev. J. Max Hark; VIII., Notices of New Books.

THE QUESTION OF WORSHIP.

We have had a long quest after a suitable form or order of worship for the congregations of the Reformed Church. To one who sat in silent meditation while the General Synod, at its recent meeting in Baltimore, approved the "Directory of Worship" and ordered it to be sent down to the Classes for adoption or rejection, there was something pathetic in the thought of the long way which had brought us to this point. A merciful God directed our steps, and led us by a way we knew not, and brought us to other and better things than we had gone in reach of. We do not now speak of the "Directory of Worship." This is not the only case in which the real result of a movement is different from that which outwardly appears to be its final issue. Not in the "Directory of Worship," as a book and in itself considered, but in things which lie under and back of it, are we to look for the real fruits of the Liturgical Movement.

The movement was one of earnest and vigorous theological discussion, not unattended by controversy, relating not only to the subject of Christian Worship, but also to the leading articles of Christian faith and doctrine. It has been a means of real and lasting service to the Church. We have learned much. Both ministers and people have received much valuable instruction, which otherwise perhaps would not have been obtained. A higher grade of intelligence as to matters of doctrine has been attained, and more satisfactory ideas as to the nature of Christian Worship have come to prevail. For all good instruction, we need to be thankful. It is not all, it is not even the greater part, of what we need as members and congregations of the Church of Christ; but it is of great value, and without it it would not be possible to thrive. The movement that is now coming to its close has done much for us in this respect. It has taught us many a good lesson; it has sown much good seed, and planted much good leaven in the Church, which will go on growing and working far into the future. It is not too much to say that the strong vitality and vigor which, to the joy of us all, our beloved Church is manifesting now, are due in no small degree to the earnest theological study and discussion of years ago.

Another indirect but important result to which we have been led, is this that a spirit of largeness and liberality, as regards the matter of worship, has come in good degree to prevail. We have learned, or rather we have laid to heart the lesson which we knew before, that God may be worshipped acceptably in different ways. However desirable it might be that all our congregations should worship God in precisely the same manner, the Church has come to feel that such uniformity is not the principal thing to be desired, that the absence of it is not the principal thing to be deplored. That such a feeling of tolerance and liberality should in any considerable measure exist, is a real and positive gain. Nor, as regards this matter, could there be anything more beneficial, in our present circumstances, than that our people as a whole should be educated up to such a largeness and freedom of spirit, as not to be startled or staggered by finding that one congregation worships differently from another. Let us not overestimate the value of uniformity. The solution of our problem, or the way to the solution of it, lies, not in descending to the level of a rigid sameness, but in freely rising into the region of a larger and broader spirit.

Desirable as uniformity of practice may be, unity of the church is possible without it. We remember to have seen, in the account, given by some secular paper, of the proceedings of our General Synod, the (perhaps incorrectly reported) remark of a delegate, that the Church never would be at peace until she had one Liturgy and one Hymn Book. We cannot think that such [illegible] vast interests as the peace and harmony of the Church depend upon all her members using one and the same book. The fact needs to be emphasized that it is not the using of one book, but the being of one spirit, that is the source, and the guarantee, of the Church's peace. We have heard it said that the whole object of the Peace Movement was to bring about uniformity in the Church. Is this indeed the case? Was it not, rather, an effort to preserve "the unity of the Spirit in the bond of peace?" Is not unity one thing and uniformity another? Is it not the case that where the love of Christ and of one another is in the heart, there there will be unity, whatever deficiencies may exist in respect to outward uniformity; and, wherever this is wanting, there can be no unity, however much there may be of outward uniformity? Certainly, these years have taught us the lesson that mere uniformity in the matter of worshipping God is not necessarily the chief blessing to be desired.

Finally we have learned to put the spirit before the form, the life before the theory. The possession of the most beautiful form of worship may leave us destitute of the spirit of it. No amount of instruction as to the nature of worship, can teach us to worship God. The most learned theorizing and philosophizing on the subject of Christian cultus is powerless to create the vitality, and the fervor, and the inspiration, of a true praising and worshipping of the Lord. On the other hand, the sincere and strong desire to worship God, born of the fervent love of Him in the heart, will, despite all difficulties, eventually find or make for itself a suitable form in which to do so. Many a time, in the history of the Church, has the spirit of worship proved itself capable of providing grand, beautiful and enduring forms of worship; never, so far as we know, has a provided form proved itself capable of calling into existence a corresponding spirit of worship. It is here that the root lies; and here that the beginning must be made. It is in spiritual vitality, and fervor and power; it is in the warm-hearted and passionate love of our Redeemer; it is in the strong desire to praise and bless God for His goodness and mercy; it is in these things that the solution of the question of worship must be looked for.

He has learned a great lesson, who has really learned the lesson of the priority of life over theory, of spirit over form. God has been teaching us that lesson. We have come a long way, much have we wandered; much have we suffered; much have we learned. Not in vain has our course been. We come out of our long quest, humbler and wiser than when we entered upon it. The times are auspicious now for cultivating the spirit of worship. O come, let us worship God. And, certainly, no other branch of the Christian Church has greater cause than ours, to praise and magnify the name of the Lord for His preserving and delivering mercy. J. S. K.

Communications.

THE RELATIVE STRENGTH OF RELIGIOUS DENOMINATIONS IN THE STATE OF CALIFORNIA.

MR. EDITOR:—I copy the following exhibit of the relative strength of religious denominations in the State of California, from "Rand, McNally & Co.'s Indexed Atlas of the World," published in the year 1882:

Roman Catholic.—177 churches, 206 priests and 216,000 Catholic population, or one priest to each 1,049 Catholic people in the State.

Methodist Episcopal.—156 churches, 141 ordained ministers, and 11,193 members, or one minister to each 79 members in the State.

Presbyterian.—116 churches, 119 ordained ministers, and 6,703 members, or one minister to each 56 members in the State.

Baptist.—99 churches, 83 ordained ministers, and 5,733 members, or one minister to each 69 members.

Methodist Episcopal (South).—Number of churches not given. 82 ordained ministers, and 5,365 members, or one minister to each 65 members.

Congregational.—81 churches, 68 ordained ministers, and 4,534 members, or one minister to each 67 members.

Protestant Episcopal.—50 churches, 76 ordained ministers, and 3,253 members, or one minister to each 43 members.

Lutheran.—21 churches, 12 ordained ministers, and 2,500 members, or one minister to each 208 members.

Second Adventists.—12 churches, 10 ordained ministers, and 1,375 members, or one minister to each 138 members.

Cumberland Presbyterian.—33 churches, 33 ordained ministers, and 1,057 members, or one minister to each 32 members in the State.

Seventh Day Adventist.—33 churches, 5 ordained ministers, and 1020 members, or one minister to each 204 members.

Reformed Church in the United States.—7 churches, 4 ordained ministers, and 320 members, or one minister to each 205 members.

United Brethren in Christ.—8 churches, 29 ordained ministers, and 634 members, or one minister to each 22 members in the State.

Jews (Total population, 18,559).—12 synagogues, 9 rabbis, and 613 members, or one rabbi to each 68 members.

United Presbyterian.—5 churches, 9 ordained ministers, and 522 members, or one minister to each 58 members.

Evangelical Association.—4 churches, 6 ordained ministers, and 450 members, or one minister to each 75 members in the State.

Unitarian Congregational.—6 churches, 6 ordained ministers, and 245 members, or one minister to each 41 members.

Universalist.—4 ordained ministers and 225 members, or one minister to each 56 members.

New Jerusalem.—2 churches, 2 ordained ministers, and 165 members, or one minister to each 83 members.

The Brethren (Dunkards).—1 church, 3 ministers, and 150 members, or one minister to each 50 members.

Protestant Methodist.—1 church, 6 ordained ministers, and 100 members, or one minister to each 17 members.

United Evangelical.—1 church, 1 ordained minister and 75 members.

Friends.—50 members in the State.

American Communities.—1 church, 1 minister, and 20 members.

What the present status of these churches is, I do not know. We should suppose, of course, that all have grown since 1882. No doubt most of them did. Ours did not. It went backward rather than forward. We no longer have as many churches and congregations as we had some years ago. I have not been here long enough to find out whether or no there are 320 Reformed people in California. I should not be surprised if there were. If there are, they are not all organized into congregations. The Mission at Alameda is vacant. This should be supplied with a minister as soon as possible. Brother Mullhaupt, in whose judgment I have great confidence, writes me that much could be done in Alameda, San Jose, and Sacramento, if we had the men and the means. There are some Reformed people in Los Angeles; how many, I don't know. I have not yet been there. It is rather expensive to go there. The attempt to build a Reformed church there, which was made some years ago, failed for want of proper management. We have at present in California five ministers and three distinctly Reformed congregations. The ministers are Fundeling, De Geller, Mechtersheimer, Waldecker, and Schœdler. Bro. Fundeling is serving St. Mark's, in San Francisco, an independent organization, predominantly Evangelistic. I do not know what Bro. Waldecker is doing just now. At the meeting of San Francisco Classis it will appear how many Reformed people are served by Brothers De Geller and Mechtersheimer, and myself. However, the number of members that will be reported, will include not nearly all the Reformed members that are in California, because there are some in towns and cities where we have no congregations.

D. E. SCHOEDLER.

COMMENCEMENT.

The closing exercises of Greensburg Seminary took place on Wednesday, June 18th. Written examinations of the various classes were held the week before, and closed with a public examination, on Tuesday, of the classes in botany, algebra, geology, Latin and music. The committee before whom these classes were examined were highly gratified with the manner in which the pupils acquitted themselves. They showed a mastery of these branches, and gave evidence that they had been thoroughly instructed in them by their teachers. The committee were also much pleased with the music rendered by the pupils in connection with these exercises. The course of studies of this institution is well arranged, and the standard of scholarship is high. It affords first-class advantages of a good education to its pupils.

On Tuesday evening the Musical Entertain-

ment of the Young Ladies of the Seminary took place. The audience assembled on this occasion was very select, and was highly entertained by the performances of the evening. The programme was well arranged and was selected from the best masters of the art. Without mentioning any of the performers specially, it is but just to say that the entire programme was rendered with fine taste and artistic skill. In this department the institution affords special facilities to those desiring to cultivate their talents for this branch of an education.

On Wednesday at 2 P. M the Commencement Exercises took place in Seminary Hall. This is always a day of great interest to the citizens of Greensburg and the friends of the institution. The audience commenced collecting already two hours before the exercises began. A very large and respectable assemblage was present to witness the exercises of the occasion. The following was the programme of the exercises:

Music: Duo (Piano), Marche Triomphale, Gloria, by Miss Monnie F. and Hulda C. Cort; Prayer, by Rev. D. W. Townsend; Music: Quartette, Homage de Verdi, Duroc, by the Misses Hulda and Ada Cort, Monnie F. Cort and Mary C. Bray; Salutatory, "To-Morrow," by Miss Alice B. Love; Music: Piano Solo, "Sweet By and By," Hoffman, by Miss Mary C. Bray; Essay, "The Power of Silence," by Miss Leora A. Hay; Music: Vocal Duet, "Wind and Harp," Glover, by the Misses Hulda and Ada Cort; Essay, "Woman's Influence," by Miss Lizzie Shoemaker; Music: Quartette, "Invitation a la Valse," Dresel, by the Misses Monnie F. Cort and Mary C. Bray, Hulda C. and Ada Cort; Presentation of Diplomas, by Rev. J. W. Love; Address to Graduating Class, by the Principal; Music: Duet (Piano), "Radieuse" (Grand Valse de Concert), Gottschalk, by the Misses Hulda C. and Monnie F. Cort; Valedictory, "Modern Meccas," by Miss Mary C. Bray; Benediction, by Rev. H. F. Keener.

The exercises were most interesting, and much appreciated by the intelligent audience assembled. The young ladies acquitted themselves with much credit. The essays were well prepared and read with good effect. The music was most classic and executed in a most charming manner. The essays were responded to by the friends and admirers of the young ladies with showers of costly bouquettes, prepared with most exquisite taste, of the choicest and rarest flowers. The graduating class consisted of two members this year, Misses Alice B. Love and Mary C. Bray. Many and warm were the congratulations received by them from their numerous friends.

The Alumni gave their reception in the evening which proved to be a grand and enjoyable affair. Eighty invited guests were present. Much taste was displayed by the young ladies of the Association in the decorations of the reception room hall and parlor for the occasion. Such an array of intelligence, grace and beauty as adorned the happy guests is seldom witnessed on such occasions. Pleasure and happiness beamed from all eyes and faces as they mingled with each other in the enjoyment of the entertainment. Most ample refreshments were provided in the large dining hall. A most royal feast it was, and was greatly enjoyed by all. After the appetites of all were satisfied with the abundance of good things provided for the occasion, another part of the programme was entered upon. "A feast of reason and a flow of soul" now began. Miss E. Zimmerman, of the class of '78, presided over these ceremonies with rare grace and much ability. She and Miss Lizzie Barnhart of the class of '80, and Miss Alice B. Love of the present graduating class, responded to toasts in behalf of the Alumni in a most happy and fitting manner. Appropriate and eloquent responses were also made by a number of the guests. Revs. J. W. Love and C. R. Dieffenbacher greeted the assembly with bursts of eloquence, wit and humor such as is seldom the privilege of an audience to hear. Rev. E. H. Dickinson spoke gravely and wisely in behalf of the Faculty. The Hon. Valentine Hay, of Somerset, responded in tones of eloquence pure and refreshing as the mountain blasts of his native county. J. A. McCurdy, of the "Connellsville Courier," Derma Ogden, Esq., of the Greensburg bar, and Curtis H. Gregg, of the "Evening Press," each did honor to themselves and the occasion. The speakers were frequently interrupted with bursts of applause and approbation from the delighted assembly. Such was the enthusiasm of the occasion that the exercises were protracted to a late hour of the night. It was truly a rare literary and social feast. All present were delighted and pleased. Kindly feelings and good cheer pervaded the souls of all.

This Seminary of Learning for young ladies merits the confidence and patronage of the friends of education generally, but especially of the Reformed Church, for whose benefit it was established. Our daughters need education such as this Christian institution furnishes for them. It is to be hoped that many will avail themselves of the advantages it affords. It is a church school, and, as such, should be patronized by the Reformed people, that it may accomplish its legitimate work. The institution has a hopeful future.

CLARION CLASSIS.

Clarion Classis convened in annual session in St. Peter's Reformed church, Du Bois, Clearfield county, Pa., May 5th, 1884, at 8 o'clock, P. M.

The opening sermon was preached by the retiring president, Rev. R. C. Bowling, from 1 Thess. 5: 21, and 1 John 4: 14.

Twelve ministers were present during the sessions and two absent. The eldership was well represented, thirteen being present.

Revs. C. W. E. Seigel was elected president, D. N. Harnish, corresponding secretary, and D. S. Dieffenbacher, treasurer, and is stated clerk.

Interesting parochial reports were read, and the constitutional questions answered by the elders. Various brethren preached every evening, with the exception of Monday evening, when a business session was held.

The Sunday-schools of the Presbyterian, Methodist and Reformed churches convened in the Reformed Church on Sunday afternoon, and were addressed by the Rev. Bell of the Presbyterian church, and Revs. Wiant and Bowling.

The committee appointed to install Rev. S. T. Wagner, pastor of St. John's charge, reported that the duty had been attended to, in Salem church, on May 29th, last, at 10 o'clock, A. M.

The committee appointed to ordain him to the holy ministry and install the Licentiate, D. N. Harnish, pastor of South Bend charge, attended to that duty on September 25, 1883

The pastoral relation existing between Rev. John Wolbach and the Paradise charge, and Rev. D. H. Leader and the Du Bois Mission was, after due consideration, dissolved.

We have now four vacant charges, and two missions without pastors. This is a deplorable state of affairs, when the work of the Master should be carried forward vigorously. It is the earnest desire of this Classis that these vacancies be speedily filled. Rev. D. H. Leader was dismissed to the West Susquehanna Classis.

The committee on supply for the vacant charges are as follows:—Red Bank charge, Revs. John Wolbach, J. F. Wiant, and S. T. Wagner; St. Petersburg, Revs. D. S Dieffenbacher, J. M. Evans and J. F. Wiant; Du Bois, Revs. W. W. Deatrick, John Wolbach and J. M. Evans; Jefferson, Revs. John Wolbach, S. T. Wagner and W. W. Deatrick; Paradise, Revs. John Wolbach, J. F. Wiant and S. T. Wagner; Tionesta Mission, Revs. D. S. Dieffenbacher, R. C. Bowling and J. M. Evans.

The overture from the General Synod on the "Directory of Worship," was referred to a special committee, to report at the next annual meeting.

The Board of Trustees of the Clarion Collegiate Institute made a very encouraging report of that institution, under the efficient principal, Rev. W. M. Deatrick. The school is in a very flourishing condition, with an attendance of seventy-eight students, most of them pursuing studies in the higher branches.

An appropriation of $100 annually, for three years was granted, and the amount to be included in the apportionment on the different charges. The sum of $60 was also appropriated for the congregation at Boon Mountain. The Board of Church Extension was requested, if possible, to loan the Houtzdale Mission $200, and thus greatly assist them in their financial trouble.

Sunday school conventions are to be held during the year, and Rev. W. W. Deatrick is chairman of the Northern division, and Rev. A. K. Kline chairman of the Southern division. The standing committee on Missions was continued, i. e., Revs. D. S. Dieffenbacher, R. C. Bowling and J. M. Evans.

The next annual meeting will be held in Rimersburg, Clarion county, Pa., Wednesday, June 3, 1885, at 8 o'clock, P. M.

Statistics.—Ministers, 14; congregations, 37; members, 2978; unconfirmed members, 2192; infant baptisms, 198; adult baptisms, 12; confirmed, 135; certificate and renewal of profession, 72; communed, 2524; dismissed, 66; erasure of names, 31; deaths, 53; Sunday schools, 28; Sunday-school scholars, 1917; students for the ministry, 3; benevolent purposes, $2,460 00; congregational purposes, $9,282.00; value of church property, 83,300; Messengers, 171; *Treasuries*, 303.

A vote of thanks for the kind hospitality by members of Du Bois congregation and others was heartily given.

Stated Clerk.

PROCEEDINGS OF ST. PAUL'S CLASSIS.

St. Paul's Classis convened in Zion's Reformed Church, Greenville, Pa., Thursday, June 5th, at 7:30 P. M. The retiring President, Rev. D. D. Leberman, preached an able sermon to a large and appreciative audience (text, Matt. 16: 18), after which an organization was effected by electing Rev. Jos. H. Apple, D. D, President, Elder C. M. Bousch, Treasurer. F. B. Hahn is Stated Clerk.

The Standing Committees were prompt in their reports and business was despatched without delay. Classis adopted the items sent over by Synod, save the one referring to special collections for the Casper Olevianus Monument at Herborn.

Besides the regular committees, three Special Committees were named during the course of the sessions, to whom were referred matters of special moment. One, a Committee on Beneficiary Students, which reported that four young men are pursuing their studies with a view to the ministry, one of whom on application was recommended to the Board of Beneficiary Education—for aid to amount of $150. The other three are educating themselves. A second committee to which was referred the examination of the new Directory of Worship reported favorably for the adoption of the book. A third committee to which was referred the Petition of the Consistory of Shenango charge, asking Classis to rescind former action dividing and reconstructing Greenville and Shenango charges. This committee reported unfavorably on petition against reconstruction, and recommended "that the supply of the congregation composing the new charge shall cease October 1, 1884, and that said new charge be and is hereby instructed to take proper steps at once for themselves so that his installation may take place when supply ceases, or soon thereafter." This new charge requires a pastor who is able to preach in both languages.

Missionary Conventions were held on Friday evening in Greenville and on Sunday evening at New Hamburg. The following subjects were discussed: (1) The 60th Anniversary of the Home Mission Board, by Rev. D. D. Leberman; (2) The Mission Work of the Reformed Church as Viewed from the General Synod, by Rev. J. H. Apple, D. D., and Elder C. M. Bousch; (3) Mission Work in the German Synods, by Rev. E. E. Gruenstein; (4) Mission Work in the Congregations, by Rev. J. W. Pontius. These meetings were well attended, and the reports and speeches of the brethren were very refreshing.

Statistics: 8 charges (of which one is supplied by a member of Eastern Ohio Classis and one is vacant); 19 congregations; 1,890 members; 15 Sunday schools; 1,162 Sunday school scholars; 720 infants baptized and 6 adults; 170 members received; 19 dismissed; 43 deaths, of which one was the lamented Rev. J. J. Pennepacker, of Mercer Mission, who always adorned his calling with untiring zeal and self sacrifice for his Master's work; contributions, benevolent, $1,447.00; congregational purposes, $6,404.00.

Clerk.

ABSTRACT OF PROCEEDINGS OF WESTMORELAND CLASSIS.

Westmoreland Classis convened in annual sessions in Trinity Reformed church, Scott Dale, Westmoreland county, Pa., Thursday, June 5th, 1884, at 7.30 o'clock. P. M. The sessions were opened by an excellent and appropriate sermon by the retiring president, Rev. John Dotterer, from St. Matthew's gospel. 5th chap. 13 ver. The choice of the presiding officer of the body fell on Rev. Prof. L. Cort.

The reading of the parochial reports took up a large part of Friday's sessions, and whilst these reports may have had little or no attraction for the worldly, the careless, and the indifferent, they were full of attraction and interest to every member of Classis, and to every true and faithful disciple of the Lord Jesus Christ. It is a cause and matter of the greatest importance and interest to know not only what another year has brought forth in the bounds of our church, the church at large, the world, but also in our own respective bounds. If the angels of heaven are interested in, and rejoice over the conversion of one sinner, certainly the reports conscientiously testified to by the elders, which the church gathers from the hands of her ministers at these annual councils should be of all-absorbing interest to every child of God. As the sheaves are gathered in, and the labors of another year are summed up one by one, by the men who have consecrated their lives and all their energy to the upbuilding of the Redeemer's kingdom, and whose daily prayer to God is that men may be saved, we can "thank God and take courage." We can joyfully exclaim, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

Three missions are located in the bounds of this Classis, reported to be in a promising condition. Proper action was taken in regard to all of them, and they were also commended to the Christian sympathy, the prayers and support of all our churches. Action was also taken with a view of conducting our missionary operations under the immediate direction of the General Synod's Board. An interesting and profitable missionary meeting was held during the sessions of Classis.

The benevolent offerings exceed that of last year by about $1200, and average one dollar and a fraction to every communicant member in the Classis. On account of the impossibility of holding so many special collections, and also raising the apportionment made upon the charges, Classis apportioned $150 upon the several charges to be divided equally between the Theological Seminary at Lancaster, the Society for the Relief of Ministers and Widows, and the Publication Board at Philadelphia.

The "Directory of Worship" sent down to the Classis, was approved.

Revs. H. S. Garner and H. F. Keener were received as members of Westmoreland Classis. They are a valuable acquisition to our Classis, and we welcome them to our classical ranks. The former was installed during our sessions. Permission was given the latter to organize two new congregations in the bounds of his charge. It was with sadness and sorrow that we dismissed Bro. Beam as an obedient soldier of the cross and of his country, obeyed.

Isaiah N. Burger, a student of theology, after having completed the prescribed course in the Theological Seminary at Tiffin, O., and having sustained a satisfactory examination was licensed by Classis to preach the gospel. The theological students, Hartzell and Ludwick, reported that they had pursued their theological studies during the past year, and were permitted by their professors in the Seminary to supply vacant charges and do missionary work.

The name of Rev. Andrew W. J. Best was ordered to be stricken from the ministerial roll of Classis.

The items sent down by Synod received favorable action, and over $1700 was apportioned to cover all the demands of Synod and Classis for the coming classical year.

The delegates to the General Synod reported that they had attended to the duties assigned them.

Fennel's church, Westmoreland county, Pa., was chosen as the place, and May 28th, 1885, at 7.30 o'clock, P. M., as the time of the next annual meeting of Westmoreland Classis.

The business being completed, Classis adjourned on Monday morning at 10 o'clock, with appropriate and impressive religious services.

Lucian Cort, Pres.
J. F. Snyder, S. C.

ORGAN DEDICATION IN MT. BETHEL.

Lower Mount Bethel is the geographical name of one of the congregations served by the Rev. A. R. Thompson, pastor of the Mount Bethel charge. The church is beautifully situated on an elevated place in sight of the Delaware river, which here and farther North is truly picturesque. It is of the old quadrangular form—built of stone, by a generation now asleep in Jesus—at first rough-cast, now weather boarded and painted, and looking neat and clean without and within. During our absence from home, the Rev. Horace Daniel prophesied to our people both morning and evening. Bro. Abraham H. Baker's carriage awaited us at the Martin's Creek ferry, and speedily conveyed us to his stately mansion, where, in the bosom of his family, we spent a comfortable day and night. The Lord's day, June 15th, appointed for the dedication of the organ, opened with fair weather, the sun shining brightly, the air cool—and at 10 A. M., the church, with gallery on three sides, was full to overflowing. The Reformed pastor, Thompson, and the Lutheran, Rev. Anspach were present, and took part in the service. Rev. I. K. Loos preached the morning sermon, after which Pastor Thompson read the consecration service, Rev. Klingler leading in prayer. The church is Reformed and Lutheran—Union. The organ is a regular pipe organ, built by Bohler of Reading, good size, neatly painted, ten stops, pedal bass, soft, sweet, mellow tone, and was well handled by Dr. H. M. Seem, who is by birth and baptism a child of the Reformed congregation in this place, a learned composer of music and a skillful performer on the organ. The choir rendered appropriate selections of sacred music. The altar and pulpit were decorated with flowers. The best of all was the large, orderly assembly. Many scores of them had formerly enjoyed the writer's ministrations, and at the close of the morning service crowded around him to shake hands and have a few words with him of mutual joy and greeting. It was a happy reunion of pastor and people attached to each other by strong and enduring bonds of esteem and love. The afternoon service was also largely attended. Rev. Anspach of Easton, preached an interesting sermon. Rev. Apple of Bangor, conducted the devotional services.

We must not omit to state here that the organ now dedicated was fully paid before it was offered unto the Lord for His holy service. A practice this worthy of imitation in all church matters, whether appertaining to an instrument of music, or a house of worship. Let all who value peace of mind and a quiet, holy, Christian life ever abhor church debts of all kinds. "Owe no man anything but to love one another," (Rom. 13: 8). A noticeable fact at this festal service was the absence of congregational singing! At such a season, in such a place, and on such an occasion, lovers of sacred song had reason to hope that all—"young men and maidens, old men and children"—would join in the hymns of thanksgiving and praise. But only a few hymnbooks were visible, and the singing was mainly delegated to the choir. The same state of things exists in many other Union congregations in Eastern Pennsylvania. This is an evil that needs to be removed if the idea of worship in its full sense is to be preserved and made of practical benefit to the people. The idea that one end of the church can do the singing for us is a near neighbor to the idea that the other end can do our praying for us. But all this can be remedied in Lower Mt. Bethel. The congregation here have an organ, a good organist, good voices, hymn books at home, or money to buy them, and strength to bring them to church, and the situation is hopeful. Let the people accompany the choir and organ, and all will be well. Without this, worship here and elsewhere must be one-sided and bald. The afternoon service over, we enjoyed the kind hospitality of Bro. Wm. H. Baker and family, and on the day following again ferried (the nicest way of crossing a calm river) the beautiful Delaware, and soon reached home.

Tulpehocken.

COMMENCEMENT EXERCISES.

Heidelberg College, Tiffin, O.

The commencement exercises of Heidelberg College were begun on Sunday evening, June 15, at which time the Baccalaureate sermon was preached by the President, Rev. G. W. Williard, D. D., in Grace Reformed church. On Monday evening the address before the literary societies was delivered by Rev. E. B. Raffensperger, of Marion, O.

The class-day exercises, which were of an interesting character, took place on the campus on Wednesday afternoon. In the evening the address before the Alumni was delivered by S. M. Douglass, Esq., of Mansfield, O. Subject—"The Problems of the Day."

The commencement exercises proper took place on Thursday. The class consisted of four young ladies and eleven young men. The following was the programme: Salutatory, "Time Flies," Nettie C. Young, Tiffin, O.; Oration, "Christianity, a Harmonious Religion," A. G. Berkey, Zionsville, Pa.; Oration, "The Education of Courage," E. A. Brewer, Tiffin, O.; Oration, "New England work and influence," W. H. Egbert, Tiffin, O.; Oration, "Gifted Eloquence," W. J. Gerlach, Fremont, O.; Essay, "Great Men," Viola A. Griffith, Melmore, O.; Oration, "The Mound Builders," J. A. Ketrow, Farmersville, O.; Oration, "Why we should cultivate the Aesthetical," G. E. Metger, Forreston, Ills.; Oration, "The Scholar in Politics," J. W. Miller,

Continued on Eighth Page.

DIRECTORY OF WORSHIP.

We are ready to fill orders for the *Directory of Worship*, which was presented by the Committee appointed by the General Synod, Tiffin, O., 1881, to the late General Synod held in Baltimore, Md., and approved and sent down by the Synod to the Classes for adoption or rejection. The price—as fixed by the Synod—is 60 cents per copy. On receipt of this amount, and 6 cents additional to pay postage (if to be sent by mail), all orders will be promptly filled.

Address,

Reformed Church Publication Board,
907 Arch Street,
Philadelphia, Pa.

PREMIUM TRACT, No. 3.

CHURCH LITERATURE:—ITS AIM, BENEFITS AND CIRCULATION.

This new Tract is now ready for distribution. It is practical, to the point, and calculated to arouse an interest in Church Literature, as well as show the good arising from a general circulation and reading of the publications of the Church.

We hope pastors and consistories, and laymen who know the great good they derive from reading the different publications issued by the Church, will aid in a broadcast circulation of this Tract.

It is put at an extremely low price—almost at cost. Send for it in large quantities, and hand it among the members of your members of your congregation.

We will fill all orders promptly at the following rates, postpaid.

$3 25	per	1000
1 75	"	500
.40	"	100
.06	"	12

Address,

Reformed Church Pub. Board,
907 Arch Street,
Philadelphia.

May 5, 1884.

THE NEW BOOK.

THE

MOUNTAIN BOY OF WILDHAUS.

A LIFE OF

ULRIC ZWINGLI.

By Rev. D. VAN HORNE, D. D.

PUBLISHED BY

REFORMED CHURCH PUB. BOARD.
192 PAGES. PRICE, $1.00.

A book for the times. It is written in a plain, chaste and popular style.

Every family and every Sunday-school library should have a copy of it.

A minister of the Reformed Church in the West says of it:—. . . . "Its style is simple, yet chaste and dignified, and reads as smoothly as any popular story I ever read. . . . Just the book for our youth."

Christian Intelligencer says:—"We have here an excellent life of Ulric Zwingli. . . . We heartily commend the work to parents and those interested in buying books worth reading for Sunday-school libraries."

Philadelphia *Press* says:—"A timely biography which gives in an interesting and simple style the main facts of his career."

Agents Wanted!—to whom liberal terms will be given.

A copy will be sent postpaid to any address for $1.00. Address,

REFORMED CHURCH PUB. BD.,
907 ARCH STREET,
Philadelphia, Pa.

THE

SUNDAY-SCHOOL MISSIONARY.

Devoted to the Interests of Home and Foreign Missions.

The New Sunday-School Paper,
PUBLISHED MONTHLY BY THE
REFORMED CHURCH PUB. BOARD,
PHILADELPHIA.

This new paper for Sunday-schools is now ready for distribution. It presents a neat and attractive form, and though gotten together, as to matter, rather hastily on account of the shortness of time allowed, yet its first two numbers are filled with articles strictly in keeping with its design and purpose. Specimen copies will be shortly sent to every pastor, and it is to be hoped that they will lend their aid in giving it a large circulation in their Sunday-schools. It certainly will be a great medium for enlisting the young of the Church in the cause of Missions—the great work that now challenges us as a Church. This is the proper place to make a beginning. Let pastors therefore send in their subscription orders as soon as possible. Specimen copies will be sent on application.

Terms—Single copy, 20 cents. Over 5 copies, to one address, 12 cents a copy, per year.

Address,

Reformed Church Publication Board,
907 Arch Street, Philadelphia.

January 12, 1884.

Business Department.

Rev. CHARLES G. FISHER,
Superintendent and Treasurer

TERMS OF THE MESSENGER:

$2.30 *a year, in advance*, postage included. Six copies to one address for one year, $11.00.

No paper discontinued, except at the option of the publishers, unless orders are *sent direct to the Publication Office*, at least two weeks before the time subscribed for expires, and all arrearages are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrearages for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

☞ Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the Reformed Church Publication Board.

☞ Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

☞ Communications for the paper, to insure prompt insertion, should be addressed to "The Messenger."

SUNDAY-SCHOOL
PERIODICALS
For 1884.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Sunday-School Treasury," and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address

Ref'd Ch. Pub. Board,
907 Arch St. Phila.

THE NEW HYMN BOOK.

We offer it at the following prices:—

HYMNS FOR THE REFORMED CHURCH.

(New Hymn Book. Large Size.)

Roan Embossed, Plain,	$1.00
Roan Embossed, Gilt,	1.50
Imitation Turkey, Gilt,	2.00
Real Turkey, Gilt, or Antique,	3.50
Roan Embossed, Plain,	$1.25
Roan Embossed, Gilt,	1.75
Imitation Turkey, Gilt,	3.00
Real Turkey, Gilt, or Antique,	4.00

ORDER OF WORSHIP AND HYMNS.

Roan Embossed, Plain,	$1.75
Roan Embossed, Gilt,	2.25
Imitation Turkey, Gilt,	3.25
Real Turkey, Gilt, or Antique,	4.50

HYMNS FOR THE REFORMED CHURCH.

(New.)

Small Size (Pocket). 32mo.

Roan Embossed, Plain,	$0.50
Roan Embossed, Gilt,	65
Imitation Turkey, Gilt,	1.00
Real Turkey, Gilt, Stiff or Limp,	1.75
Roan Embossed, Plain,	65
Roan Embossed, Gilt,	90
Imitation Turkey, Gilt,	1.35
Real Turkey, Gilt, Stiff or Limp,	2.00
Hymns and Forms, bound separately, antique morocco, in a case,	$3.50

TUNES FOR WORSHIP. For the above.

☞ To be issued *as soon* as possible.

Also

FORMS—For Ministers and others.

Large Size, Muslin,	$0.60
Small " "	35
Morocco, Limp,	75

Usual Discount to parties ordering large quantities.

☞ Special rates for Introduction.

Also the following:

By Rev. J. H. Good, D. D.

REFORMED CHURCH HYMNALS WITH TUNES.

Small Print.

Roan Embossed,	$1.25
" " Gilt,	1.50
Imitation Turkey,	2.25
Real Turkey, Gilt,	3.25

Large Print, without Tunes.

Muslin Embossed,	$ .75
Roan Embossed,	1.00
" " Gilt,	1.25
Imitation Turkey,	1.75
Real Turkey, Gilt,	2.50
Prayer Book and Aids to Private Devotions, postpaid,	$ .30
Church Members' Hand-Book, new, 176 pages, 50c.; per doz.,	5.00

And all the Publications of the German Publishing House, Cleveland, Ohio.

All of the above Books sent postage paid on receipt of the retail price, or by express, subject to discount.

Supplies for Sunday Schools.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give *our*—rather *their*—store the preference. Bear in mind *we* can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

Hymns & Music for Sunday Schools.

Hymns and Carols, by Miss Alice Nevin. $4.50 a dozen. Companion of praise, by Rev. Dr. Van Horne, $3.60 per doz. Song Treasury, by J. H. Kursenknabe, $3.60 per doz. Silver Echoes, New, by J. H. Kursenknabe. For Primary & Intermediate Classes, $2.40 per doz. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactory filled.

Order of Worship, Golden Censer, Catechisms in all styles of binding, and at all prices.

Supplies for our Ministers.

We can fill orders for Sermon, Note, Cap and Letter Paper, Envelopes, Inks, &c., &c., Scratch Tablets of all sizes, &c., at reasonable prices.

Also all orders for Miscellaneous Books at prices as *low as offered by any house in the trade.*

We respectfully solicit the patronage of the Church. Address

Reformed Church Pub. Board
907 Arch Street, Philadelphia.

Miscellaneous.

NIGHT.

White stars come out in darkening blue of skies,
White foam upon the blue of darkening seas,
And the surf's murmur moans along the breeze,
Filled with faint echoes as of far-off cries,
Repeating, "Vanity of vanities,
All, all is vanity;" and hearing these
Night stands upon the threshold of the leas,
Blue-clad, with fair, slow hands and slumbrous eyes.
And the wind blows to her across the deep
The voice of the dead Day: "O fairest one,
Nought good was there in me from star to star,
And hast thou any between sun and sun?"
So comes the cry; and from her height afar
Night whispers back: "There is no good but sleep."

—*English Illustrated Magazine.*

Selections.

Love is an alchemist, that can transmute poisons into food.—*Colton.*

Always have something doing, or ready to do, for a Christian should never have any idle time.

No great characters are formed in this world without suffering and self-denial. — *Matthew Henry.*

The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.

It is a reproach to be in the bonds of sin, but to be in the bonds of prison for the sake of Christ is great glory.—*Earl of Arundel,* 1587.

The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.—*Montesquieu.*

On a sun-dial which stands upon the pier at Brighton is inscribed this most hopeful line, "'Tis always morning somewhere in the world."

Perfect symmetry never produces the effect of vastness. It is only by studying the details, that we comprehend the character of the whole.—*Bayard Taylor.*

This world of unreality and visions is passing away, and the only world of reality—eternity—is yet to come. May we live so as to be ready for it when it reaches us.

God made both tears and laughter, and both for kind purposes:—Tears hinder sorrows from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—*Locke.*

God having in this world placed us in a sea, and troubled the sea with a continual storm, hath appointed the church for a ship, and religion to be the stern, but there is no port but death. Death is that harbor whither God hath designed every one, that he may find rest from the trouble of his soul.—*Jeremy Taylor.*

Science and Art.

The portion of the Castellani collection sold at the Hotel Drouot, in Paris, brought 414,521f. The result was better than that had in Rome. The British Museum purchased some of the jewelry, and paid 15,000f. and 15,000f., respectively, for two engraved cestus. Another brought 16,200f. from M. Spitzer. A fine Etruscan mirror, with figures of Minerva, Apollo, Paris, and Helen brought 26,750f. from M. Dutuit, and a figure of Venus at the bath 19,000f. from M. Hoffmann. A curious stamped and cut leaf of bronze cost the Louvre 7,000f. Among the Renaissance objects were two *baisers de paix,* ornamented with niellos. One representing "The Manger" was bought for the Louvre at 11,200f., while the other, representing "The Death" and "The Assumption of the Virgin," sold to M. Stein for 8,100f. A set of twelve plaques of Limoges enamel, by Jean I. Penicaud, cost M. Bois 15,100f. while a fine fifteenth century tapestry, picturing "The Adoration of the Child Jesus," reached 20,000f.

TEN MILLION CAR WHEELS.—"There are more than 10,000,000 iron car wheels in use on American railroads," said the master mechanic of one of the truck lines, "and it requires about 535 pounds of pig iron to make one wheel. About 1,255,000 wheels are worn out every year, and the same number of new ones must be made to take their places. The iron men are called upon for only a small proportion of the 342,500 tons of material required for these new wheels, however, for nearly 290,000 tons are supplied by the worn-out wheels themselves. Formerly the life of a car wheel was estimated at eight years, but the reduction of the railroads generally to the standard gauge, and the improvements in loading and unloading facilities have materially decreased the length of service that a wheel may be depended on to perform. The uniformity in gauge keeps cars in more continuous use; while the decrease in time of loading and unloading enables them to be put to more active service even where they are run only on short local routes. These figures do not include the wheels on palace coaches and the better class of passenger coaches. The wheels on that of rolling stock are now made almost exclusively of paper. They are as serviceable as iron, and combine lightness with strength, a great desideratum where speed and economy in motive power are of paramount importance."

MISS BLANCHE NEVIN'S STATUE OF MUHLENBERG.—The upright figure of General Peter Muhlenberg, of Pennsylvania, wrought in fine marble by Blanche Nevin was placed in the old hall of the House of Representatives last week. Some of the statues in this hall give occasion for its other name—the Chamber of Horrors—for they are masterpieces of failure, absurd in figure and unnatural in posture. But this figure is a good one, and its pose, though unusual and at first startling, is entirely proper when its circumstances are considered. The fine old preacher, then evidently in the prime of life, is just throwing off his Geneva gown, the shimmering sheen of which is well caught in the dull, cold marble, and starting forward with his sword in his left hand to lead his congregation to the fight. You can see in the spirited face the declaration which has just passed the firm set lips. "There is a time to fight as well as a time to pray." Muhlenberg's good, strong, clear cut face, his graceful wig and cue and his fine, sinewy figure are well brought out. The gown is clinging to the right shoulder only, and you can see almost all of the stalwart form. Altogether it is an admirable piece of work, as two good art critics remarked when I asked their solemn professional opinion. At first they did not like the strained attitude, but after a little they came to the conclusion that it was very natural. One of them thought that perhaps the sword was a little too short, but Gen. Anson McCook, who knows a good sword when he sees one, and who thinks the whole Muhlenberg statue very lifelike, said that the sword was all right—just such a sword as Muhlenberg carried into the pulpit that day with his heart on fire and his head filled with a fine plan. Muhlenberg's name ought to be on the base of the statue, though.—*Record.*

Personal.

Mr. Spurgeon's fiftieth birthday was celebrated at the Holborn Tabernacle on the 18th ult. Five thousand persons were present. Evangelist Moody was one of the speakers.

In the House of Representatives last week Mr. S. J. Randall desired to have a resolution adopted making it unlawful for any person in the Government service to do or contribute to any political object whatever. It was defeated.

Mr. Robert Laird Collier pronounces Canon Farrar a great preacher, and, writing for a Boston audience, of course he must add, who has all the glow and charm of spontaneity that marks Dr. Phillips Brooks' holy fervor, with just a happy restraint of verbiage that Dr. Phillips Brooks has not.

Items of Interest.

The alumni of the Philadelphia College of Pharmacy protest against the sale of intoxicants by druggists, as beverages. It degrades pharmacy and injures morality. They have spoken against a widespread evil.

Against 1,500 murders in this country last year there were but ninety-three executions. In New York city in a single year there were 180 homicides and three executions. Disregard of the Mosaic law does not seem to promote the safety of human life.

An inventory of the treasures of the Vatican has been taken under the superintendence of two cardinals. It is mooted whether it is preparatory to the oft threatened removal of the Pope from Rome. A copy of the inventory was given to foreign ambassadors.

In China, where the parents choose the bride, everyone marries; celibacy is regarded as an anti social vice, and old bachelors and old maids are rare phenomena. All good Chinamen marry young. Bridegrooms of sixteen marry ladies two years younger than themselves, and a Chinese grandmother at the age of thirty is a more familiar sight than a spinster.

The first legislature of Virginia appropriated £200 worth of corn and tobacco as the stipend of each clergyman, and a hundred acres of glebe land in every borough. Those, we think, must have been the good old times we read of, for the stipends of the clergy have borne no such average since. In return the people asked of the Bishop of London a body of "pious, learned, and painful ministers."

Many postal cards fail to reach their destination because of the carelessness of the writers in not observing the post office regulations. In the first place, no printed matter, except an address, must be pasted on either side; neither is it allowable to "run over" the printing of a message address to the mailing side. No writing whatever, except the address, is allowable on this latter side. Another source of annoyance to the post office authorities is the number of postal cards that are returned to be sent to other addresses. These are invariably thrown away, unless they have a 2 cent stamp attached.

Twenty hungry men were recently set down to a meal composed of a single egg. It was an ostrich egg. For a whole hour it was boiled, and though there were some misgivings as to its being cooked, the shell was broken, for curiosity could no longer be restrained, and a three-pound hard boiled egg lay upon the plate. But aside from its size there was nothing peculiar about it. It had the white and bluish tinge of duck eggs, and the yolk was of the usual color. It tasted as it looked—like a duck egg—and had no flavor peculiar to itself. But it was immense! As it takes twenty-eight hen eggs to equal in weight the ostrich egg which was cooked, it is evident that the host knew what he was about in cooking only one. There was enough and to spare.

Cornell University has just come into possession of a genuine mummy procured at the Necropolis in Upper Egypt, about a year ago. On its head is a sacred beetle; about the neck is the representation of a necklace, and the perfect figure of a vulture holding two seals, supposed to be an emblem of eternity, over an inscription in hieroglyphics which has been translated by the French scientists. It appears that this mummy's name was Renpi, and that he belonged to the Twenty-third Dynasty. The body was laid away eight hundred years before Christ, and has remained unharmed, therefore, for nearly three thousand years. Prof. Tyler called attention to these facts in the exercises connected with the reception of the mummy by the faculty and patrons of the college. This man, Renpi, lived before the first Olympiad, nearly fifty years before the legendary founding of Rome. He was contemporary with the founding of Carthage, two hundred years before Cyrus, three hundred years before Confucius, and seven hundred and fifty years before Julius Cæsar invaded Britain, four hundred years after the Trojan War, three hundred years before the battle of Marathon, or in Jewish chronology, five hundred years after the Exodus, and only one hundred and seventy-five after Solomon. He was a contemporary of Elijah and Ahab.

It has been supposed that the process of embalming is a lost art. This is not so. There were various processes, and some of them are well understood by scientists to day. After death the body was taken to the lower order of priests, who removed the soft parts, and it was then placed in a sort of brine and soaked for seventy days. This was followed by a thorough drying, during which time a mixture of resin, cinnamon, myrrh, etc., was applied. The cost of embalming a body in this way was between one and two thousand dollars of our money.

After the drying process the body was wrapped in a gummed cloth, one thousand yards being often used for this purpose.

In the presence of the Faculty of Cornell, the head of Renpi was uncovered. This was found to be in a good state of preservation. The hair was closely shaven, but on the back of the head some remained, which was of a sandy color. The man had a low forehead, Roman nose, high cheek bones, and, taking his age into consideration, a rather good-looking face. While they were unwrapping the mummy, a grain of wheat, well preserved, was found. It was placed in a bottle and passed round to all who were present. The body was hard, of a dark brown color, about five feet five inches in height. It is as perfect as when placed in its narrow tomb.—*Advance.*

Farm and Garden.

FILL UP THE VACANCIES.—Hills are sometimes missing in the corn field, from poor seed, cut-worms and other causes. It does not pay to leave these places vacant. If replanted, they may produce good fodder, even when too late for ears to form. Idle land will produce a crop of weeds, which, by going to seed, bring trouble for many succeeding years. It is well to replant with a smaller and quicker growing variety, that will yet have time to mature. The two sorts will not mix badly, because the periods for crossing come at different times. The appearance of a corn field is much improved by filling up the vacant hills. We have known of replanting being done as late as July, and the labor rewarded with a fair crop of soft corn for the pigs, besides a heavy growth of excellent fodder. A considerable area where corn or some other crop has failed may sometimes be profitably sown to buckwheat.

A CURE FOR PACKED CROPS.—For years I have had hens now and then sick with the following symptoms: They appear stupid, with wings drooping, comb and wattles pale. In a few days they died. This winter I undertook to find out the cause and, if possible, a cure. I am now satisfied that generally this condition is caused by the crop becoming packed and hard from some cause so that its contents do not pass into the gizzard, and the fowl actually dies from starvation with its crop full. Experienced poultry men may doubtless know all about this, but I apprehend that few farmers understand the cause or how to cure it. I became satisfied on this point by shutting a hen up with a crop in such a condition where she could not get any food and after she died I found her crop was as full as when I first discovered that she was sick. I also found out by examination that in a healthy condition when the crop is full, it is pliable, and the grain in it when it is pressed, will move readily. This is not the case when it is packed, as then it seems to be in a solid mass.

I found a hen thus affected a short time since and cut a small hole into her crop where it projected out the most, and with a small hairpin removed the entire contents. The passage leading to the gizzard was packed very hard. This I carefully cleaned out and then sewed up the opening which I had made into the crop and also the opening through the skin, with a white silk thread. I sewed up both apertures as closely as possible, and gave her bread soaked in milk for food. Within twelve hours her comb and wattles assumed their natural red color, and the hen became as lively as ever. In a few days the wound healed and she entirely recovered. The contents of the crop (wheat and corn), when taken out, smelled badly.—*Correspondence Country Gentleman.*

Useful Hints and Recipes

To restore crushed velvet, hold it over the spout of the steam kettle and let it steam well; then comb up the nap.

TO IRON SILK.—First press out all the creases by sprinkling it with water and rolling it up tightly in a towel, and letting it rest for an hour or two; then iron, taking care that the iron is not too hot (otherwise it will injure the color), which should first be tried on an old piece of the same silk.

MAYONNAISE OF SALMON.—Cut the remnants of a piece of boiled salmon into neatly-shaped bits, and dip them in [illegible] oil, one of tarragon vinegar, and salt and pepper to taste. Carefully wash and dry a large head of lettuce and arrange on a dish. Lay on this the bits of salmon in a circle, overlapping each other. Cut cold beets into any shape you like and tastefully arrange with some hard-boiled white of egg and a few capers inside the circle of salmon. Pour over the whole a thick mayonnaise sauce.

Tomato salad, like most other kinds, should be dressed only just before serving; and for variety, cucumbers, Spanish onions, or both, may be mixed with the tomatoes. For the dressing use three-fourths oil to one of vinegar, white or the best pale brown; season with pepper, salt, sugar, and mustard. Spiced vinegar is a new commodity, clear and of delicious flavor, very useful for salads. Tomatoes baked in a gentle oven for an hour or more are a wholesome accompaniment to roast joints, and especially good with pork, tending to correct the richness of the dish; and by stewing them with a very little water, seasoning, and rubbing through a sieve, a good substitute for apple-sauce is easily obtained.

GREEN PEA SOUP.—One can of green peas warmed and rubbed through a puree strainer. When nearly all rubbed through pour a pint of hot milk slowly through the strainer to wash off every part of the pulp. You will be surprised to see the amount of coarse hulls left on the strainer. Put the pulp and milk on to boil, and add more milk, or cream if you have it, until you have the proper consistency, which will be about like cream; when boiling thicken with one tablespoonful of butter and one-half a tablespoonful of flour worked together. Add one teaspoonful of salt, one scant teaspoonful of sugar and a dash of white pepper. Serve with croutons or with buttered crackers which have been browned in the oven. This is a delicious summer soup, and can be made in ten minutes at any time. A can of peas coste 10 cents. The same soup may be made with fresh peas, which are too hard or too old to serve as a vegetable, although it will take somewhat longer to prepare it. But this is the best use to make of the old peas, as the tough hull, which is the indigestible part, is removed by the straining. Boil the peas until tender, mash and sift them, then proceed as with the canned peas. Hard, fresh peas may be used as a vegetable by mashing and sifting, adding cream, butter and seasoning, and serving as you would mashed squash. Many persons think this a very palatable dish. It is certainly more healthful than it is to attempt to eat the peas without sifting. Be sure and not forget to add a little sugar to peas, as they are naturally sweet, and lose their sweetness by boiling.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

GUIZOT'S HISTORY OF FRANCE. From the Earliest Times to 1848. Eight volumes, small octavo, large type, over 400 fine illustrations. Price reduced from nearly $50 to only $6.00 per set, 75 cents per volume. Volume II now ready, others at intervals of 10 days. Sample volume sent postpaid, with privilege to return, 65 cents. John B. Alden, Publisher, P. O. Box 1227, 393 Pearl Street, New York.

This is the only complete American edition of this magnificent work, which is known as the best popular history of France. The cost of importation is $36.00, and the only other American edition (which is incomplete, covering only five of the eight volumes here given, and not including even the French Revolution), is at this time, $33.00. The present edition is unabridged, and includes the more than four hundred really superb illustrations of the English edition, and its convenience of form, for reading or the library shelves, is superior to any other edition published.

Guizot is one of the most brilliant writers whose pen has ever pictured the events of history. His pages fairly glow with eloquent fire. One thrills, as he reads, and follows on, page after page, as he would an entrancing romance of Scott or Dickens. And what more inviting subject could be chosen for su h a writer than the history of France?—France, the home of Chevalier Bayard, and the great Napoleon; of Joan of Arc and Lafayette; of the Huguenots, and the execrable monsters of St. Bartholomew's Day; of Voltaire and Bossuet; of Fenelon, Racine, and St. Pierre.

The price of the set will be advanced from $6.00 to $7.00 on the 15th day of August. The work should be ordered direct from the publisher.

LITTLE ARTHUR'S HISTORY OF ENGLAND, by Lady Callcott. New Edition, with Thirty-six Illustrations. New York: Thomas Y. Crowell & Co., No. 13 Astor Place. Pp. 271. Price, $1.25.

We would especially commend this beautiful volume to parents and others who wish to preoccupy the minds of their children with pure and instructive reading matter. It gives a history of England from the time of the ancient Britons down to the present and is so engaging that a child cannot fail to be interested in it. We do not see what excuse there can be for encouraging trashy, demoralizing literature when such books are at command. The work before us is besides, a splendid summary of events for older persons.

A CONCISE POETICAL CONCORDANCE TO THE PRINCIPAL POETS OF THE WORLD Embracing Titles, First Lines, Characters, Subjects and Quotations. Compiled by Charles A. Durfee, compiler of the Index of "Harper's Magazine," 1850–1880. New York: John B. Alden, Publisher. 1884.

This is not simply a volume of poetical quotations, but a well-indexed reference book, giving the editions of the works referred to.

ST. NICHOLAS for July is a brilliant "Fourth of July" number, which should arouse the interest and enthusiasm of every patriotic American girl and boy.——The number opens with, "How the Tories broke up a Meeting," by Emma W. Demeritt, a spirited sketch of revolutionary times. "A Fourth of July among the Indians" tells of a very modern celebration of our national holiday, on the plains, by a large number of the nation's wards; the author, W. P. Hooper, writes amusingly, and has illustrated it at once truthfully, humorously and profusely.——An interesting and valuable contribution is the story of Richard Lord Jones, "The Youngest Soldier of the Revolution," by W. W. Crannell; it is accompanied by a fac-simile engraving of a three-dollar bill presented to the hero by Mrs. Martha Washington. In "Nabby Blackington," Virginia T. Townsend aptly versifies a bright touch of nature, an incident of the march to Concord. E. S. Brooks falls into line with the boyhood biography of "Stephen Van Rensselaer of Rensselaerswyck, The Boy Patroon," the "Historic Boy" who nobly supported the cause of independence, the success of which was to strip him of all his hereditary rights and honors.——Of timely interest and importance is Charles Barnard's graphic and accurate account of 'The Bartholdi Statue," the great Liberty that soon is to stand on Bedloe's Island, New York Harbor.——Of the serials, J. T. Trowbridge's "The Scarlet Tanager" ends with an interesting denouement; "Marvin and his Boy Hunters" pass through many entertaining adventures; and Louisa M. Alcott contributes a "Spinning-wheel Story" of healthful and helpful significance to hosts of American girls. There are [illegible] Charles G. Leland, Celia Thaxter, Charles G. Leland, and J. G. Francis; a paper on "Picnics" by Susan Anna Brown; an amusing and well-executed frontispiece by Alfred Kappes, and many beautiful illustrations by other well-known artists.

WIDE AWAKE FOR JULY.—W. T. Smedley, whose old-time paintings have attracted so much attention at the art exhibitions, has furnished the July WIDE AWAKE with a frontispiece that is like a painting in its quality and values; it illustrates a beautiful poem by Hannah R. Hudson, entitled "Grandmother's Picture." After this, the young folks, whose taste for historical literature and for reality has been cultivated by the many historical stories and true stories given in WIDE AWAKE, will turn to "The Washingtons' English Home," which gives an account of the old town and old home in which lived the ancestors of George Washington. Other articles well illustrated and full of interest follow. There is also an abundance of fascinating, realistic literature, contributions of a lighter sort; Mr. Brooks' Wonder Story, "In No-Man's Land," the pictorial five page Æsop's Fable, "The Lark and Her Young Ones," poems by M. E. B., Celia Thaxter, Mrs. Butts, M. E. Wilkins and Bessie Chandler, and scores of beautiful pictures, among them an exquisite full-page drawing for the third stanza of Wordsworth's "Ode to Immortality," which is running through the magazine as an Illustrated Serial Poem. There is, also, a three-page piece of music, "McDonald's" "The Praising Daisies," set for WIDE AWAKE by Albert Jungmann. Only $3.00 a year. D. Lothrop & Co., Publishers, Boston.

THE PULPIT TREASURY, a New Evangelical Monthly for Pastors, Christian Workers and Families. Conducted by a corps of eminent clergymen. J. Sanderson, D. D., Managing Editor. Contents for July: Portrait of Moses D. Hoge, D.D. (frontispiece); Sermons; A Summer Service; Editorials; Union of Magazines, the Southern Pulpit and Pulpit Treasury; View of Second Presbyterian Church, Richmond, Va.; Noted Preachers; Leading Thoughts of Sermons; Darwinism Not Proven; The Alleged Progress in Theology; Address to the Graduating Class of Theological Seminary, Hartford; Questions of the Day; Helpful Hints for Workers; The Pulpit Treasury in the Family; Light from the Orient on Bible Texts; The Chautauqua School of Theology—Summer Session; Helps in Pastoral Work; Prayer Meeting Service; Sunday-School Cause; Mission Fields; Christian Edification; Beautiful Thoughts; Illustrative Selections; Monthly Survey; Book Department. New York: E. B. Treat, Publisher, 757 Broadway. Yearly in advance, $2.50; Clergymen, $2.00; Single copy, 25 cents.

LITTELL'S LIVING AGE, June 28, 1884. Contents: Frederick Denison Maurice, British Quarterly Review; The Baby's Grandmother, part XIV, Blackwood's Magazine; The Princess Alice's Letters, Contemporary Review; Beauty and the Beast, by Sarah Tytler, Good Words; "Italia Redenta," National Review; Instruction in Geography, Spectator; Wharton's "Commentaries," London Literary World; Tennyson on "The Princess"; and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

WENDELL PHILLIPS, by George William Curtis, and the WAR FOR THE UNION, by Wendell Phillips. Pp. 122. These two now famous speeches have been bound together in a neat form and are offered by John C. Alden at 25 cents.

MILL ON LIBERTY. Pp. 193. The celebrated essay by the distinguished English Political Economist is issued in the same style as the above and at the same price.

Married.

June 22d, in Saxton, by Rev. I. N. Peightel, Mr. C. G. Enyeard to Miss Annie Hyssong, both of Saxton, Bedford county, Pa.

June 18th, 1884, in Hopewell township, Bedford county, by Rev. I. N. Peightel, Dr. S. M. Rhodes, of Saxton, to Miss Maggie Piper, of Piper's Run.

Obituaries.

In Memoriam.

Entered into rest, Elder Joseph Snapp, of Winchester, Va., in the 82d year of his age.

He was stricken with paralysis May 7th and died on the 10th. Well can it be said of Elder S., "he entered into rest," for his truly was a life of toil, the last few years of his life being spent in a patient waiting for his call to "come up higher," "where the weary are at rest." Quite early in life he gave himself to Christ, becoming a member of the Reformed Church in Shenandoah county, Va., under the pastorate of him who was then known as Father Graves. When a young man he settled in Winchester, Va., and pursued his chosen occupation, that of blacksmith, and identified himself with the effort to reorganize the Reformed Church in that place. In it he was an active and zealous member, and filled the offices of deacon and elder, respectively, he being in the latter office at the time of his death. He frequently represented the charge on the floor of Virginia Classis, and often was delegate from his Classis to the District Synod and General Synod. He undoubtedly loved the Church of his choice and rejoiced in her progress and success. As a man he was plain, averse to all show, and honest and conscientious as to duty. To say he was without fault, would not be true of him, nor would it be of any one mortal. Yet it may be said he was a good citizen, honored and respected by his neighbors, and one who will be missed in the community. In the Church he was faithful in his attendance upon the means of grace, in later years often seeking the courts of the Lord's House with great difficulty and pain, he being greatly crippled in his limbs—doubtless caused by his incessant toil and labor at his business. He, in his own way, also sought to advance the interests of the congregation and give it a name in the community, as well as by precept and example to induce those out of the Church to come in and enjoy the blessedness of her protection and guidance. Any one holding conversation with him would soon discover his strong aversion to anything savoring of the world, and his readiness to condemn any conformity to it on the part of those who had vowed to forsake it for the service of Christ. To us he has said more than once, "I have but three things that concern me: my Church, my family and my shop." He was a constant reader of his Bible and of THE MESSENGER, more than once declaring that they were spiritual meat to him. One of the strongest appeals we ever heard made to those in hearing, to take and read their Church paper, THE MESSENGER, was made by him on the floor of Classis, the last time he represented his charge, at Grace Church, Mill Creek charge, Va.

Elder Snapp was thrice married, his companion of the last marriage, *nee* Mary Conrad, surviving him. He was the father of thirteen children, eight sons and five daughters, all living except one daughter, the first wife of Richard L. Gray, of Winchester, Va. All, with few exceptions, have been or are active and useful members of the Mission Church at Winchester, and it is to be hoped that the others will have the prayers of their aged father now at rest answered in their entering into full membership of the Church and taking up the mantle he in a good old age has laid down. His funeral took place from the Centenary Reformed Church on the 12th. In the absence of a pastor the funeral services were conducted by Rev. Geo. A. Whitmore, of Mt. Jackson, pastor of the Mill Creek charge, Va., assisted by Rev. J. R. Graham, D.D., of the Presbyterian Church, Winchester. From the church his remains were borne and laid to rest in Mt. Hebron Cemetery, the beautiful "city of the dead" upon the hill, a short distance back from the Church.

To his memory we pay this humble tribute. We presumed others, having at present better access to facts and dates, would chronicle his decease, but this seems not to be the case, hence we lay here our offering. To the bereaved household, the little congregation that cannot well afford to see one and another of its members summoned thus from among them, and his numerous friends and relatives, we can but say his life when amongst them will speak for him now, and have them feel that their loss is his gain, and, in their bereavement, know that He who afflicts gives also comfort and support to all who would seek them of Him. F.

Acknowledgments.

Bethany Orphans' Home.

From Pleasantville congregation, Rev H C Hoover,	$25 00
Boehm's Sunday-school,	28 83
Blue Meeting House, Rev A C Bachman,	1 00
Laura V Krall, "	25
John Mase, "	25
St John's Ref Church, Reading, Rev J W Steinmetz,	2 65
1st Ref Ch, Pottsville, Rev L D Steckel, I quilt,	5 00
Yearly Classical Collection,	22 00
St John's Ref Church, Reading, Rev J W Steinmetz,	9 25

D. B. ALBRIGHT, Supt.

Home Missions. General Synod.

Received per Rev E R Eschbach, Secy of the board, Collection at the Missionary Anniversary Meeting, Baltimore, Md, as per memorandum: for Harbor Missions, $180 00

In redemption of pledges: from the following, Rev. Tilghman Derr, Conyngham charge, $5 00; Rev R Leighton Gerhart, Lewisburg charge, 8 00; Rev J B Shontz, Shippensburg charge, 5 00; Rev Jacob Dahlman, Akron, O, 15 00; Rev Samuel Z Beam, Mount Pleasant, Pa, 10 00; Mr John Keiper—Missionary Society, Sunday-schools—First Church, Philada, 10 00; Rev J Bossard, D D, Sheboygan, Mich, 5 00. 58 00

Amount, $238 00

CHAS. SANTEE, Treasurer, 532 North 6th Street, Phila.

June 26, 1884.

California Missions.

Miss Society, First Reformed Church Sunday-school, Philadelphia, Pa,	$10 00

D. E. SCHOEDLER, Supt.

Religious Intelligence.

At Home.

Rev. George Worthington, D. D., of Detroit, declines the bishopric of Nebraska.

The Episcopal Convention of the Diocese of Central Pennsylvania, has elected Rev. Nelson Somerville Rulison, D. D., of Cleveland, O., assistant to Bishop Howe.

Plans have been prepared for the Western Theological Seminary, to be erected by the Episcopal Church on Washington Boulevard, between California Avenue and Falls Street, Chicago. This structure, together with the dormitory attached, will cost about $75,000.

The sixteenth anniversary exercises of the Crozer Theological Seminary, at Upland, Delaware Co., Pa., were held recently in the John P. Crozer Hall, which was crowded with the friends of the institution, lay and clerical. Rev. Dr. H. G. Weston, President of the Seminary, presided. There were ten graduates.

Despite the new critics there would seem to be a demand for the Holy Scriptures. During the year ending March 31st, there were issued from the Bible House 1,357,051 volumes of Bibles, Testaments, and portions; add 451,164 volumes issued in foreign lands, and we have an aggregate of 1,808,215 copies for the year. The expenditures of the Bible Society for the year were $762,106.16.

The Lutheran Synod, in session at Reading, Pa., recently, resolved to raise funds for the erection of new buildings for the theological seminary at Philadelphia. The new edifice is to be similar to that of Lafayette College, Easton, or of Dickinson College at Carlisle. We understand that the building is to be located on Columbia Avenue, between the Pennsylvania Railroad, Hestonville Station, and the new Schuylkill Valley Railroad Line. The lot contains six acres, and commands a fine view of the city.

The Southwestern Presbyterian University at Clarksville, Tenn., under the care of the Southern Presbyterian Church, has determined to establish a theological department, and has called Rev. R. L. Dabney, D. D., formerly of Union Theological Seminary, Va., but now of the University of Texas, to the chair of theology. The other chairs for the present at least are to be filled by other professors in the University and the pastor of the place. Steps have been taken for the immediate endowment of Dr. Dabney's chair with $50,000. The Christian Observer, Louisville, Ky., says: "It is the grandest movement for this portion of our Church that has been undertaken for years. It will receive the cordial support of the six Synods united in the control of the Southwestern Presbyterian University, and we trust, an equally cordial support from other adjacent Synods."

Bishop Ryan, of St. Louis, appointed to be Archbishop of Philadelphia, came to this country from Ireland in 1850, being then nineteen years of age. He has long been esteemed one of the most eloquent Roman Catholic preachers in America. He belongs, says the Philadelphia Press, to the intense school of orators. Forcible gestures, a strong and well modulated voice and a generally impassioned way, are his methods of convincing. Since he has been in St. Louis he has preached in the cathedral on alternate Sundays. On those days the building has invariably contained enormous congregations, and among those who listened to his oratory there were always numbers belonging to other creeds. Preparations are now being made for the departure of Archbishop J. P. Ryan from St. Louis for his future home in this city. A formal reception is to [illegible] as soon as the date of his departure has been finally decided, which will be some time next month. He will be presented with a golden crozier, incrusted with precious stones, as a parting gift from his friends in St. Louis. The crozier is the emblem of the episcopate, and is shaped like a shepherd's crook. The farewell reception will be attended by the whole body of the Catholic societies in St. Louis.

Abroad.

During forty five years the Protestant congregations in Belgium have increased from 7 to 27, including from 6,000 to 8,000 members, most of whom were Romish converts.

Large numbers of the Esquimaux, it is said, are leaving their native land and settling in Alaska. The Moravians, who have so long and so nobly cared for the spiritual interests of Greenland, are taking steps to follow these emigrants to their new sphere, and to provide them with gospel privileges.

In the late meeting of the Synod of the United Presbyterian Church of Scotland, a motion was made, though lost, that all sellers of intoxicants as a beverage should be excluded from membership. Faithful discipline was urged in all cases where they were proved to have been sold to drunkards.

It is said that since the Irish Episcopal Church was disestablished there were 550 fewer clergymen than forty years ago, whilst there were 3 363 Roman Catholic priests in 1881, as compared with 2,156 then. A well-informed newspaper states that the Roman Catholics had spent £5 650,000 in Ireland within the last eighteen years.

The movement for some manifestation of organic union among the Protestant churches in Italy makes very satisfactory progress. At a recent Conference in Florence it was unanimously agreed by the assembled delegates that this union was not only desirable, but attainable. Arrangements were put in train for the holding of an Italian Evangelical Congress.

Dr. Daniel Schenkel, the head of the radical wing of the German Protestantenverein, has resigned his Professorship in the University of Heidelberg and retires into private life. He was a prominent man twenty years ago, but is now almost forgotten. His liberalism found little favor with the great majority of the churches, and of the students too.

In the Kioto Training School, Japan, there has been a remarkable work of grace, and of one hundred and forty students all but six or eight of the youngest are now Christians. Osaka already reports forty conversions, and there is a marked interest in five or six other cities. In Okayama some twenty male members of the church have formed themselves into three companies for holding preaching services in various parts of the city and suburbs.

The Samoan Islands, sixteen in number, have a population of 10,035, and these people, besides paying the salaries of their teachers, contributed last year to the funds of the society £308. In the Malua Seminary, where the teachers in these islands were trained, there were last year ninety-five students and twenty one youth, who, with the wives and children of some of the students, make up a native circle of two hundred and five persons, who are under direct missionary influences.

At Saratoga Rev. Mr. Henry, a missionary from China, said there are about 15,000,000 women and children in China ready to receive instruction. There have been started in Canton and vicinity twenty-five schools for girls with from fifteen to forty pupils in each. They are taught for the most part by pupils instructed in the boarding schools previously established. Nine-tenths of those educated have become Christians. Every graduate from the girls' school can repeat the entire New Testament, and some of them add Genesis, Exodus, Proverbs, Psalms and Isaiah.

Facts are Stubborn Things.

Is there anything in any of the numerous advertisements of the Royal Baking Powder to show that the Royal does not use Ammonia and Tartaric Acid as cheap substitutes for Cream of Tartar? Or is there any charge, or the slightest insinuation in those advertisements, that Cleveland's Superior Baking Powder contains anything but the purest Grape Cream of Tartar and Bicarbonate of Soda, with a small portion of flour as a preservative?

Ammonia and Tartaric Acid produce a cheap leavening gas, which is not to be compared, in the practical test of baking, with the more desirable Carbonic Acid gas generated by the exclusive use of the expensive Cream of Tartar.

Use Cleveland's Superior Baking Powder, and judge for yourself of its superiority.

DIRECTORY

Of Reformed Churches in the City of Philadelphia.

ENGLISH CHURCHES.

First Church.—Southwest corner of Tenth and Wallace Streets. Pastor, Rev. D. Van Horne, D. D., 1140 Mt. Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church, Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church. Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Reformed Church of the Strangers.—Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9½ A. M., Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St. Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday school, 2.15 P. M. Lecture, Wednesday, 8 P. M

GERMAN CHURCHES.

Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's, Thirty-eighth and Baring Sts. Rev. J. Kuelling, D. D., pastor, 213 N 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's. S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P.M. Sunday school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

St. Mark's. Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg. Pastor, Rev. W. J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's. Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's Chapel. Ontario and Tulip Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Ave. Services, 3 P. M.

7% NET Security three to six Times the Loan without the Building. Interest, Semi-Annual. Nothing ever been lost. 28th year of residence and 8th in business. Best of references. Send for particulars if you have money to loan. N. B.—Costs advanced, interest kept up, and principal guaranteed in case of foreclosure.
D. S. B. JOHNSTON & SON, Negotiators of Mortgage Loans. (Mention this paper.) ST. PAUL, MINN.

RIGGS & BROTHER
AMERICAN WATCHES
121 WALNUT, COR. DOCK ST.
PHILADELPHIA

DURKEE'S Delicious SALAD DRESSING
No Waste, No Trouble. Always Ready. A GOOD SALAD ASSURED. Rich, Wholesome, Nutritious. The most delicious and the most popular Mayonnaise for all kinds of SALADS, RAW TOMATOES, CABBAGE, COLD MEATS, FISH, and for all purposes, ever sold.
E. R. DURKEE & CO., NEW YORK.

25 YEARS IN THE POULTRY YARD
108 Pages. Teaches you to raise, care for, feed, and be a successful poultryman; how to prevent diseases of old or young, and have hens to lay eggs. 25 cts. in stamps, and a Fifty Page Book "free for all" with it.
A. M. LANG, Cove Dale, Lewis Co., W.Va.

Established 1875. THE SHELDON. Enlarged and Improved 1883.
Ocean Grove, N. J. City by the Sea.
Health and Pleasure Resort. 1½ hours from New York; 60 trains daily; 2 hours from Philadelphia. 10 minutes from Long Branch. *Recommended by the most celebrated physicians.* Ocean water and electric baths. *Passenger elevator.* Iron fire escapes. Steam heat. *Wonderful flowing artesian spring.* High, dry land; air filled with the mingled ozone from the pines and cold breezes from the sea. *Perfect drainage.* No malaria. No mosquitoes. Terms moderate. *Open all the year.* Circulars. WILCOX & E. SHELDON, Owner and Manager.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

LANDRETH'S SEEDS
THE BEST. DAVID LANDRETH & SONS, 21 and 23 S. Sixth Street, Philada.

ONLY A POSTSCRIPT

To the large and strong statements we have recently been making to the public.

In every point of the Clothing trade for Men and Boys we offer the best. Holding the largest of the best goods, we offer everything upon a basis of price that consults the buyer's interest.

WANAMAKER & BROWN,

OAK HALL,
S. E. COR. SIXTH AND MARKET.

McCALLUM, CREASE & SLOAN,

1012 and 1014 CHESTNUT Street,
INVITE ATTENTION TO THEIR
NEW AND CHOICE LINES OF CARPETS,
INCLUDING
WILTON, BRUSSELS, INGRAIN,
AND OTHERS.
Made at their "New Glen Echo" Mills. These Carpets are Manufactured
Especially for Their Retail Sales,
And are Unsurpassed in Beauty and Durability by any others, either Foreign or Domestic. In addition to their popular
STANDARD AMERICAN CARPETS,
They also offer the Fullest Assortment and Latest Designs in every description of
FOREIGN CARPETS.

IVINS, DIETZ & MAGEE,
Wholesale and Retail Dealers in
CARPETINGS,
OIL CLOTH,
WHITE CANTON MATTINGS,
FANCY RED CHECK MATTINGS,
RUGS, MATS, &c.
No. 52 SOUTH SECOND STREET,
AND
No. 43 STRAWBERRY STREET,
ABOVE CHESTNUT,
PHILADELPHIA.
First Street West of Second.
☞ A full assortment of latest styles at low prices.

No Risk; Yet a Solid 10 per Cent
RAPID ACCUMULATION
Can Handle Sums, Large or Small.
Solid as English Consols or U. S. Bonds.
For Circular, address the
CENTRAL ILLINOIS FINANCIAL AGENCY, Jacksonville, Ill.

8% INTEREST
FIRST MORTGAGE
FARM LOANS!
Personal acquaintance with lands and values. Over 190 loans in force. ☞ NEVER HAVE HAD TO FORECLOSE A RED RIVER VALLEY MORTGAGE, and have NEVER LOST A DOLLAR of principal or interest on any loan made here. Interest collected and sent to you, free of cost, each year. These loans are very safe, and pay nearly three U. S. BONDS. I am known [illegible] as well as recommended by leading business men and clergymen, East and West—men for whom I have been making these investments for NINE YEARS PAST.
☞ REFERENCES ☜
Rev. WM. L. GAGE, D. D., Hartford, Conn.
M. E. GATES, PH. D., LL. D., President Rutgers College, New Brunswick, N. J.
Rev. WM. J. MILNE, Pres't Geneseo Normal School, Geneseo, N. Y.
HON. E. M. TOPLIFF, Manchester, N. H.
Rev. JOHN W. RAY, Lake City, Minn.
DR. JNO. K. BUCKLYN, Mystic Bridge, Conn.
Importers' and Traders' National Bank, New York.
First National Bank, St. Paul, Minn.
The Congregationalist, Boston. N. Y. Observer.
All are pleased with my investments. Circular, with full information, references, letters from old clients, and a New Map of Dakota, sent free on application. Mention this paper. Address
E. P. GATES Pres't. Merchants' Bank, GRAND FORKS, Dakota

You will find upon examination that my stock of Pianos and Organs equals in variety, that of all the other houses in the city combined, and at prices much lower.
Having the sole Agency of several of the leading makers, I am enabled to offer an assortment of instruments that cannot be found elsewhere.
My "One Price System" enables me to sell Pianos and Organs at one uniform price, hence a child can deal as safely as the sharpest buyer, every instrument being plainly marked with its exact and only selling price.
C. J. HEPPE,
One-Price Piano and Organ Depot,
COR. 6th AND THOMPSON STREETS,
PHILADELPHIA.

THE HORIZONTAL ICE CREAM FREEZER BEATS THE WORLD
C. G. BLATCHLEY, Manufacturer,
(Send for Price List) 308 Market St. Philadelphia, Pa.
(2 to 40 Qts.) SAVES TIME, ICE, LABOR

WILLIAM STUARD,
UNDERTAKER,
660 NORTH TENTH ST.,
PHILADELPHIA, PA.

AGENTS WANTED for the Best and Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING Co., Phila., Pa.

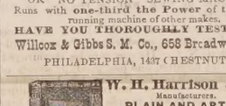
T. Y. CROWELL & CO.,
PUBLISHERS, 13 Astor Place, New York.

LADIES ASK TO SEE THE CELEBRATED
MME. CLARK'S HYGEIAN CORSET
THOMSON, LANGDON & CO.
SOLE AGENTS, N.Y.
FOR SALE BY ALL FIRST-CLASS RETAILERS

VASSAR COLLEGE,
Poughkeepsie, N. Y.
A full college course for women, with special and preparatory courses, and courses of Music and Art. Ten professors and twenty-two teachers. Library, Observatory, Laboratory, Museum, and scientific collections with every facility for a complete liberal education.
S. L. CALDWELL, D. D., President.

AUTOMATIC
OR "NO TENSION" SEWING MACHINE
Runs with one-third the Power of the lightest running machine of other makes.
HAVE YOU THOROUGHLY TESTED IT?
Willcox & Gibbs S. M. Co., 658 Broadway, N. Y.
PHILADELPHIA, 1437 CHESTNUT ST.

W. H. Harrison & Bro.
Manufacturers,
PLAIN AND ARTISTIC
CRATES
AND FIRE-PLACES
A SPECIALTY. *Send for Illus. Catalogue.*
Also Furnaces and Ranges.
1435 CHESTNUT ST., PHILA.


Also for DWELLING,
Finished in Bronze and Polished Brass. Colorado Match Furniture. Mantelo to extend the table when in use. PERFECTLY SAFE. Send for circulars FREE.
A. J. WEIDENER,
36 S. Second Street,
PHILADELPHIA.

CRUDEN'S
COMPLETE
CONCORDANCE
To the *Holy Scriptures* of the *Old* and *New Testament*, or a *Dictionary* and *Alphabetical index* to the *Bible*, by which any verse in the Bible may be readily found by looking for any material word in the verse.
A new edition, thoroughly revised, nearly 900 *pages*, printed on fine paper and substantially bound. Royal 8vo, cloth. *This is the genuine and entire edition of Cruden's great work.* Next to Dr. Young's more recent work, Cruden's is the best. One of these should be possessed by every English-speaking Protestant family in the world.
☞ Sent to any part of the United States, postpaid, on receipt of *$1.75.*
Penn Publishing Co.,
802 Chestnut St., Phila.

Swithin C. Shortlidge's Media Academy.
For Young Men and Boys.
Thirteen miles from Broad Street Station, Philadelphia. Seventeen trains each way daily between Media and Philadelphia. Students admitted and classified at any time. All Students board in the School with the Principal. Table excellent. Experienced men waiters. Rooms for one or two Students, all nicely and completely furnished. Fixed price covers every expense, even books, etc. No extra charges, except for Music. No examination for admission. Fifteen experienced Teachers, all men and all graduates. Six Harvard, two Yale, one Trinity. Special opportunities for apt Scholars to advance rapidly. Special drill for dull and backward Boys. Patrons or Students may select any studies, or choose the regular English, Scientific, Business, Classical or Civil Engineering Course, or parts of different Courses. High-grade Students not kept back by defective classification. Conditioned College Students of any class tutored. Young men whose early education has been neglected, instructed privately.
Students fitted at **Media Academy** are now in Harvard, Yale, Princeton, University of Pennsylvania, Lehigh, Lafayette, Haverford, University of Virginia, Williams, Columbia, Dickinson, Stevens Institute of Technology, Troy and Boston Polytechnic Schools.
Media Academy has a Physical and a Chemical Laboratory, a fine Gymnasium, and a large ball field. Fifteen hundred volumes added to the Library in 1883. Apparatus doubled in 1883. A Graduating Class in Commercial Department every year. Twelve Students fitted for College and admitted in 1883.
The Health Record of Media has few parallels. Media has seven churches, and a Temperance Charter which prohibits the sale of intoxicating drinks.
For New Illustrated Circular of Media Academy address the Principal and Proprietor,
SWITHIN C. SHORTLIDGE, A.B., and A.M., (Harvard College,) MEDIA, PA.

5 Phila. 5c. Sheet Music Co., 1236 Ridge Ave. Wholesale and Retail. Send for Catalogue. 5

Cumberland Valley Railroad.

TIME TABLE.—MAY 21st, 1883.

Stations. UP TRAINS.	N. Y. Exp.	Acc'm	Sch'n Train	Mail	Phil. Exp.	Carl. Acc.*	Hby. Exp.
	P. M.	A. M.	A. M.	A. M.			P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	.....	4 55
" Philadelphia.	11 20	4 30	7 40	11 05	.....	.....	5 50
	A. M.		A. M.	P. M.	P. M.		
" Harrisburg....	3 15	7 35	11 30	4 05	6 30		8 55
" Mechanicsb'g	3 38	8 04	11 52	4 30	7 00		9 20
" Carlisle.....	4 00	8 30	12 10	4 55	7 28		9 42
" Newville.....	4 23	8 55	12 30	5 20	.....		10 04
" Shippensburg	4 44	9 19	12 50	5 45	.....		10 28
Ar. Chambersb'g	5 07	9 45	1 08	6 08	.....		10 54
Lv. Chambersb'g	5 12	9 50	1 10	6 12	.....		P. M.
" Greencastle....	5 35	10 14	1 30	6 35	.....		11 20
Ar. Hagerstown..	6 00	10 40	1 50	7 00	.....		11 47
Lv. Hagerstown..	A. M.	10 45	2 00	7 05	.....		6 05
Ar. Martinsburg..	DAILY	11 30	3 30	7 50	.....		6 30
		A. M.	P. M.	P. M.			6 45

* On Saturdays this train will leave Harrisburg at 5 30 P. M.
† Monday Morning Accommodation.

Stations. DOWN TRAINS	Hby. Exp.	Sat. Acc'n	Mail Train.	Day Exp.	Mail Exp.	N. Y. Exp.
		P. M.	A. M.		P. M.	
Lv. Martinsburg		3 00	7 00	DAILY	3 00	DAILY
Ar. Hagerstown..		3 50	7 54	P. M.	3 48	P. M.
Lv. Hagerstown..		P. M.	8 00	1 35	3 55	9 05
" Greencastle.....			8 26	1 58	4 23	9 35
Ar. Chambersb'g			8 50	2 17	4 50	9 55
Lv. Chambersb'g	4 30	Carl.	8 55	2 20	4 55	9 50
" Shippensburg	5 53	Acc'n	9 19	2 40	5 21	10 10
" Newville.....	5 15	A. M.	9 42	3 00	5 46	10 30
" Carlisle	5 42	7 30	10 08	3 20	6 16	10 50
" Mechanicsb'g	6 06	7 57	10 33	3 42	6 45	11 10
Ar. Harrisburg...	6 35	8 30	11 00	4 05	7 15	11 30
	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 15	7 25	.....	2 55
" Baltimore.....	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train			Mail Train	Mixed Train
A. M.	P. M.			A. M.	P. M.
9 50	4 15	Lve.....	Chambersburg..... Arr	8 45	3 55
10 03	4 35	"	Marion..... "	8 30	3 30
11 20	5 15	"	Mercersburg..... "	7 45	2 10
12 00	5 37	"	Loudon..... "	7 20	1 50
12 15	5 45	Arr...	Richmond ..... "	7 10	1 15
P. M.	P. M.			A. M.	P. M.

J. F. BOYD,
A. H. M'OULLOH, Superintendent.
General Ticket Agent.

BARLOW'S INDICO BLUE
Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on Sale. Ask him for it. D. S. WILTBERGER, Prop., 232 N. 2d St., Phila., Pa.

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

MENEELY BELL COMPANY.
THE FINEST GRADE OF CHURCH BELLS.
Greatest Experience, Largest Trade.
Illustrated Catalogue mailed free.
CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.

McSHANE BELL FOUNDRY
Manufacture those celebrated **Bells and Chimes for Churches, Tower Clocks, &c., &c.** Prices and catalogues sent free. Address
H. McSHANE & Co., Baltimore, Md.

LEARY'S OLD BOOK STORE, Ninth and Market Streets, Philadelphia.

1884. 1884.
LESSON HELPS
AND
PERIODICALS
FOR
SUNDAY SCHOOLS,
PUBLISHED BY THE
Reformed Church Publication Board,
REV. CHAS. G. FISHER, Superintendent,
907 Arch Street, Philadelphia.

GUARDIAN.
A monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the **Lessons and Comments,** or **Notes** for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.
Rev. J. H. DUBBS, D. D., Editor.
Single Copy $1.25 per year. Over 5 copies to one address, $1.00 per copy, one year.

SCHOLAR'S QUARTERLY.
The Sunday-school scholar's assistant in the study of the Lessons, containing the **Lessons and Comments,** or **Notes** for the Scholars. Issued Quarterly, four numbers a year.
One No., 5 cts. Single copy, one year, 25 cts. Over 5 copies to one address, 15 cts. each one year.

ADVANCED LESSON PAPER,
$6.00 a hundred, per year.

PRIMARY LESSON PAPER
FOR THE SMALLER SCHOLARS. Illustrated. $7.80 a hundred, per year.

The SUNDAY-SCHOOL TREASURY.
An Illustrated Paper. Issued Semi-Monthly.
ADAPTED TO THE WANTS OF ADVANCED SCHOLARS.
Rev. R. L. GERHART, Editor.
Single copy, 25 cts. per year. Over 5 copies, to one address, 20 cts. a copy, per year.

SUNSHINE,
An Illustrated Paper for the Little Folks.
Issued Weekly, single copy, 35 cts. per year. Over 5 copies, 25 cts. a copy, per year.

All Subscriptions to be Paid in Advance.
ALL SENT POSTAGE PAID.
Specimen Copies Sent on Application.

Defiance, O.; Oration, "Our Country's Peril—Merchantilism," Chas. Seeman, Mineral Point, O.; Oration, "The Object of Human Existence," J. P. Stahl, Marmont, Ind.; Oration, "Agnosticism," S. W. Seeman, Mineral Point, O.; Essay, "The Search of Truth," Carrie Van Pelt, Tiffin, O.; Essay, "The Mark of the Worker Impressed on his Work," Mamie R. Yost, Massillon, O.; Oration and Valedictory, "Law and Love in Human Progress," C. S. Rhodes, Laurelton, Pa. The exercises were then concluded with an address by Hon. J. H. Outhwaite, of Columbus, O., after which the President conferred the degrees and pronounced the benediction.

The following honorary degrees were conferred by the Trustees of the College:—Doctor of Divinity upon Rev. I. K. Loos, of Bethlehem, Pa., and Rev. E. B. Raffensperger, of Marion, O., of the Presbyterian Church.

Doctor of Philosophy upon Professor John B. Kieffer, of Lancaster, Pa., and Dr. S. Hart, of Stonington, Conn.

Upon the whole the exercises were interesting and the future prospects of the college are flattering and hopeful.

FREEBURG, PA., NORMAL MUSIC SCHOOL.

This deservedly popular and successful College of Music, located at Freeburg, Pa., announces its *twenty-fifth* session of six weeks, to open on Tuesday, July 29th. It is under the direction of F. C. Moyer, a veteran in this particular branch of the art, and who has, by his energy and ability, at the end of fourteen years been permitted to see his efforts crowned with success and his school commended by a number of prominent ministers and State officials, and patronized by large classes of those seeking improvement in the science and art of music. The building is large and commodious and well arranged and equipped for the purpose. Those desirous of adding to their knowledge of music would do well to attend its sessions.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Pennsylvania.

Lebanon, Pa.—The resignation of Rev. Dr Thos. S. Johnston, as pastor of St. John's Reformed church, went into effect on the 1st of July. Below we produce the correspondence between the pastor and consistory of the church, including action of Lebanon Classis in the matter:

To the Consistory of St. John's Reformed Church, Lebanon, Pa.

DEAR BRETHREN:—It becomes a solemn, yet painful duty to inform you, that after mature and prayerful deliberation, I have concluded to tender to you my resignation of the pastorate of St. John's Reformed church, and to urge upon you its acceptance. Twenty years as your pastor, involving as they do, my most mature and vigorous years, have rendered the bonds which bind us together of no ordinary character, and the severance of them is one of the most painful occurrences of my ministerial life. But all the energies of my soul are summoned to give the remainder of my days to more extended labor in building up the Kingdom of Christ in another and wider sphere. It is not my intention to lay off the armor, and sink into inglorious ease, but rather to labor the harder, as I see rapidly approaching the "night in which no man can work." In whatever sphere I am called I shall ever cherish the strongest affection for those to whom I have ministered in much weakness, during the past twenty years, and shall ever pray and hope that prosperity may attend all their efforts to promote the gospel of peace and love. My resignation will take effect July 1st, 1884, and I respectfully ask you to join with me in requesting the Lebanon Classis at its next annual meeting to dissolve the pastoral relation.

Yours in Grace,

THOS. S. JOHNSTON,

St. John's Study, May 25, 1884.

ACTION OF THE CONSISTORY.

WHEREAS, Our beloved pastor, Rev. T. S. Johnston, D. D., has tendered his resignation as Pastor of St. John's Reformed church, to take effect July 1st, 1884, and has requested the Consistory to join with him in a request to the Classis of Lebanon to confirm the same, and

WHEREAS, He feels it to be his duty to devote the remaining energies of his life to the cause of Foreign Missions, of which he has been the efficient secretary for a number of years, and

WHEREAS, We concur with the entire Reformed church that he is eminently qualified to fill the position, therefore

Resolved, That we accept his resignation with regret, and hereby bear witness to the integrity and purity of his character, his eminent abilities as a preacher, and his earnest self denying work as a pastor.

Resolved, That we shall ever cherish for him the warmest affection, and tender him our best wishes for his future welfare.

Resolved, That we hail with pleasure his determination to reside in our Borough, and welcome him at all times to a participation in our services and work, as a congregation.

Resolved, That we request the congregation to concur in our action.

By order of the Consistory,

J. K. RAUDENBUSH, Secretary.

Lebanon, Pa., June 8th, 1884.

ACTION OF THE CONGREGATION—TRINITY SUNDAY.

WHEREAS, The Consistory has announced to the congregation that our much beloved pastor, Dr. Johnston, has determined to retire from the active duties of the pastoral relation which he has sustained to St. John's for more than twenty years, with a view to the acceptance by him of a position in the church of larger extent and more extended usefulness, and

WHEREAS, It seems proper that we should express in a public and permanent form the profound sensibility with which this announcement has been received by us, therefore

Resolved, That we hereby bear our united testimony to the devoted and faithful services which Dr. Johnston has rendered our congregation, and that we will bear in grateful remembrance the pleasant associations which have attended our personal relations with him.

Resolved, That while we separate from him with regret, our kindest wishes and warmest regards will accompany him, as well as all the members of his immediate family.

Resolved, That these proceedings be recorded on our minutes, and copies furnished to Lebanon Classis for publication in the church papers.

H. K. BENTZ, Sec'y.

ACTION OF CLASSIS.

The request of Rev. Dr. Johnston and the Consistory and congregation of St. John's Reformed church was presented in due form to the Classis, and was on motion granted, and the pastoral relation dissolved to take effect July 1, 1884.

The Classis unanimously adopted the following resolution:

WHEREAS, The Rev. T. S. Johnston, D. D., has been appointed by the Board of Commissioners for Foreign Missions of the Reformed church in the United States, to the secretaryship of said Board, we do hereby express our hearty approval of this appointment, assured that he is not only eminently qualified to discharge its duties, but will bring to the work a heart full of zeal for the holy cause of spreading the Gospel among the Heathen, and whilst we sincerely regret his withdrawal from the pastorate in our midst, his fitness for the work leads us to concur in the action of the Board, and to pray that God may make him as useful in his new field of labor, as he was successful in his pastorate.

Greencastle.—The entertainment of the Mite Society in the Lecture Room of the Reformed church last Wednesday evening was a very pleasant affair. Miss Anna Snively read a fine selection with great spirit and good effect. Effie Hubert and Ambrose Cort gave suitable recitations in a way that was very agreeable to the audience. The pastor made a short address on the significance of the name of the Society and urged all to cultivate the spirit of self sacrificing charity or benevolence which it suggested. The Sunday-school class of Miss Lizzie Schaffhirt furnished most of the music for the occasion and did it in excellent style. Miss Mollie Snively is President, and Mrs. Eliza Brumbaugh Treasurer. They reported the Society to be in a flourishing condition. Upwards of forty dollars have already come into the Treasury. A good audience was present and all seemed greatly pleased with the entertainment.

Stoyestown.—Twelve persons have been added to the communicant membership of the Stoyestown charge, of which Rev. W. D. Lefevre is pastor.

Reamstown Charge.—The Reamstown charge of the Reformed church, of which Rev. S. Scweitzer is pastor, comprises five congregations, and has an aggregate membership of 786. During the year the reverend gentleman baptized 75 infants and 20 adults, and received into church fellowship by confirmation 132 persons. The contributions of this charge for benevolent purposes amounted, during the year, to $166.84. The entire number of accessions to the Reformed church in Lancaster Classis by confirmation during the year was 243, of which number it will be seen Rev. Scweitzer confirmed over one-half. His report before the recent meeting of the Classis was favorably commented upon, it being the best record of accessions for one year ever presented.

Ohio.

Broken Sword Charge.—The spring Communions were held in the four congregations constituting this charge, and were well attended. Two classes of catechumens are in course of preparation for confirmation at the fall Communions.

A number of the members of the Upper Broken Sword congregation gave their pastor, Rev. J. S. Shade, and his wife a very agreeable surprise on the 19th of June. A goodly number of gifts and some cash, expressive of kind regard to pastor and wife, were generously bestowed. The hours, as they passed, were greatly enjoyed.

Personal.

We regret to learn of the illness of Rev. P. A. Long, pastor of Taneytown charge, Md. It is to be hoped that he soon will be restored to his wonted health.

We were favored last week with a call from Rev. Dr. J. C. Clapp, president of Catawba College, Newton, N. C. He seems to be encouraged in his special mission, and has good prospects of securing the funds needed to give his Institution the additional force of instructors its future demands. Pastors and people should take him by the hand and help him on in words and deeds.

Clerical Register.

The P. O. address of Rev. W. E. Krebs will be, hereafter, Littlestown, instead of Allentown, Pa.

Rev. J. Kuelling, D. D., having become pastor of Zwingli Reformed church, Harrisburg, Pa., his P. O. address is changed from Philadelphia to that place.

The P. O. address of Rev. G. Dickie Gurley, after this date, will be Newton, instead of Mt. Pleasant, N. C.

BETHANY ORPHANS' HOME.

The anniversary at Bethany Orphans' Home will be held on Thursday, July 24th, 1884. The Board of Managers will meet the day before. Meals will be prepared by a committee, at moderate rates. We invite all to come and enjoy a pleasant gathering.

D. B. ALBRIGHT, *Superintendent.*

NOTICE.

The Treasurers of the Classes of the Synod of the United States are requested to send in the amount of assessments for Contingent Fund of Synod that may be in their hands, as soon as possible, as funds are needed to meet urgent demands.

JOHN MEILY, Treasurer.

Lebanon, Pa., June 19, 1884.

General News.

Home.

A terrible death rate prevails among the Indians in Northern Montana, on account of the bad quality and insufficiency of food supplies.

The South-bound express on the Virginia Midland Railroad plunged through the James River bridge at Lynchburg on Sunday morning, but no lives were lost.

Joe Palmer, the associate of Berner in the Kirk murder case, which was the prime cause of the great riot, has been sentenced to be hanged on October 10. Before passing sentence, arguments for a new trial were heard, and the motion was overruled, after which the death sentence was passed.

Foreign.

A large number of the members of the Pan-Presbyterian Council were about to visit Giants Causeway according to latest news.

The reduction made in the rents of the Irish peasantry by the Land Commission will amount this years to nearly £3,000,000, and are producing a much improved feeling throughout the island.

The cholera has broken out with great severity at Toulouse and other places in France. It is said to be abating however. Four deaths from the disease were reported at Toulouse on Sunday and two in Marseilles.

Odessa, June 29.—A number of Jews have been returned here as destitute British subjects from Cyprus, whither they had emigrated to avoid persecution. The British Consul here is sending them to homes in the interior.

The German, Austrian and Italian representatives at the Egyptian Conference have formed a combination in opposition to the joint programme agreed upon by France and England, and will endeavor to expedite the proceedings of the Conference. Mr. Gladstone's policy is to cause a delay pending the discussion in the House of Commons of the resolution to censure the Government.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, June 30, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.50; Pennsylvania family $4 25@4 50; Western winter low grades, $4@4 50; do clears, $4 75@5.35; straights, $5.25@5.75, chiefly $5.25@5 50; winter patent, $5.65@6 25; Minnesota clear, $3.75@4.50; do straight, $4 50@5.50; do patent, $5.75@6 40; Wisconsin clear, $3.50@4; do straight, $4.25@5, and do patent at $5.25@5.75. Rye Flour was quiet at $3.25@3.50 as to quality.

WHEAT.—Sales of 600 bushels No. 2 Delaware red in elevator at $1.03; 4800 bushels No. 2 red in elevator at 97c.; 1800 bushels do. do. at the close at 96¼c., with No. 3 red quoted nominally at 90c.; 97c. bid early for June, but closing 96c. bid and 96¾c. asked; 5000 bushels July early at 97½, closing at 96¾c. bid, and 97c. asked; 25,000 bushels August at 99@98¼c., closing at 98⅜c. bid, and 98½c. asked; 10,000 bushels September at $1, closing at 99⅝c. bid, and 99¾c. asked.

CORN.—Sales of 600 bushels No. 3 mixed, short storage in grain depot, at 55c.; 600 bushels do. do., regular, in grain depot, at 55½c.; 600 bushels No. 3 yellow, in grain depot, at 56c.; 600 bushels steamer yellow, in grain depot, at 58c.; 600 bushels steamer mixed, track at Richmond, at 58¼c.; 600 bushels sail high mixed, on North Pennsylvania track, at 61¼c., with 58c. bid and 60c. asked early for sail mixed June in elevator, but closing at 57c. bid and 59c. asked; 58¼c. bid early for July, with sales later of 5000 bushels at 58¼c., closing 58c. bid and 58½c. asked; 59¼c. bid early for August, but closing at that asked and 59c. bid, and 60¼c. bid and 61c. asked for September.

OATS.—Sales of 2 cars No. 3 white at 36@35½c.; 1 car No. 2 white in grain depot early at 37¼c.; 1 car do. do. in Twentieth street elevator at 37c.; 3 cars do. do. short storage at 36⅝@36½c., closing at 36⅜c. bid and 36¾c. asked for regular spot and June; 15,000 bushels July at 36½c., closing at 36⅝c. bid and 36¾c. asked; 35¼c. bid and 36c. asked August, and 35c. bid and 35¼c. asked September.

RYE was wholly nominal at about 70c. for No. 2 Pennsylvania.

EGGS.—The market was in good shape and firm for fresh receipts, for which there was a well sustained demand on a basis of 19c. for Pennsylvania and near-by extras, and 17½@18c. for Western—chiefly 18c. for strict extras. Held and inferior lots moved slowly at relatively low prices.

PETROLEUM.—The export market was quiet but steady at 7¾c. for 70 Abel test in barrels, and 9¼c. for 110 test in cases.

FEED.—Sales of 2 cars prime Western winter Bran, on track, at $16, quoted at $15.50@16, for fair to prime, 1 car very fancy, Pennsylvania, at $16.50, and 1 car ordinary white Middling to arrive at $19.75.

REFINED SUGARS.—Refiners' prices for round lots were 7@7 3-16c., as to brand, for powdered; 6⅞@6 11-16c. for granulated; 6 9-16c. for crystal A, and 6¾c. for confectioners'.

SEEDS.—Flax was scarce on the spot and hence nominally firm at $1.80@1 85 ⅌ bushel. Timothy was neglected at $1.50@1.55 ⅌ bushel.

PROVISIONS.—We quote Mess Pork at $16.50@17; shoulders in salt, 6½@6¾c.; do smoked, 7@7½; pickled shoulders, 7¾; do smoked, 9@9¼c.; breakfast bacon, 10@10¾c. Loose Butchers' Lard, 7c.; prime steam do, $7.25@7.37½; city refined do, 8¼@8¾c; Beef Hams, $28@29; Dried Beef, 18@19c.; Sweet pickled hams, 11¾@12½c., as to average; smoked hams, 14@14½c., as to average. City family beef, $13.50. City Tallow in hogsheads, 6¼c.

POULTRY.—We quote live old hens at 12½@13c. for near-by and 12c. for Western; mixed lots, 11@12c., as to quality; roosters, 6@7c., and live spring chickens at 20@25c. Dressed Chickens—Extra at 16@17c.; do fowls, Pennsylvania, 14@14½c., and do Western, 12½@13c.; poor do, 11c., and spring chickens at 23@28c., as to size and quality.

BUTTER.—We quote Western creamery, extras, 21@22c.; do firsts, 18@20c.; Pennsylvania do, extras, 20@21c.; do firsts, 18@19c.; imitation creamery, 16c.; Western dairy choice, 14@15c.; do firsts, 11@13c.; New York and Bradford county fresh tubs, 17@18c.; firsts, 14@16c.; packing grades, 8@10c.; grease, 4@6c.; creamery prints, fancy, 23@24c.; good to choice, 17@20c.; fair, 12@15c.; dairy prints, 10@20c., as to quality.

CHEESE.—Quotations: New York full cream choice new 9¾@10c.; do fair to good, 9@9¾c.; Ohio flat new choice, 8@8¼c., do prime, 7c½; do fair to good, 6½@7c.; Pennsylvania part skims, fancy, 4@4¼c.; do fair to prime, 2@3c.; do full skims, fresh arrivals, 1@2c., and old skims, 0@1c.

HAY AND STRAW.—We quote North Pennsylvania Hay at $18@19, the latter for small lots; choice Western and New York State at $16@16.50; fair to good do., $13@15; medium do., $8@12, and mixed, $9@10; low grades, $6@7. Rye Straw was in good supply and easier, with sales at $18.50 per ton.

Close by Broad Street Station, Philadelphia.

JOHN WANAMAKER STORE.

Near Reading R.R. Depot.

Largest Stock.

Proper Prices.

FARMVILLE LITHIA WATER.

A Healing Balm, Potent, Subtle and Unerring in its effects and is beyond doubt SUPERIOR in its Curative Success to any other Medicinal Water in this Country. The Maladies in which this Water is indicated are DYSPEPSIA, KIDNEY AFFECTIONS, GOUT, BILIOUSNESS, NERVOUS PROSTRATION, CALCULUS or STONE in the BLADDER, GRAVEL, INDIGESTION, RHEUMATISM, DROPSY, PILES, MALARIA and FEMALE WEAKNESS.

W. H. Coffin, M. D. and Chemist, Cartersville, Va., says: "Your Lithia Springs will be found of the saline character, with as large proportion of Lithia as the Macklinburg water, and will prove to be as efficient, and containing very nearly the same mineral ingredients as the Carlsbad of Germany.

"It is a matter of astonishment that waters so valuable should be suffered to remain unknown until now. I am convinced that scientific men will soon demonstrate to the world that you have the healing waters for many afflicted beings, who now pine in chambers, confined from business and pleasure, by disease which baffles the skill of the most learned and practical physician."

THE WATER FOR SALE—In cases of 12 half-gallon bottles, $5.00 per case, or 50 cents per bottle; in bulk at 60 cents per gallon; larger quantities at lower rates; delivered in Philadelphia or at druggists. Send for Pamphlet.

Principal Office, 1123 ARCH ST., Philadelphia, Pa.

The great events of history in a single volume
FAMOUS and DECISIVE BATTLES OF THE WORLD.
By CAPT. KING, U. S. A. HISTORY FROM THE BATTLE-FIELD. Shows how Nations have been made or destroyed in a day.—How Fame or Disaster has turned on a single Contest. A Grand Book for Old and Young.—Saves Time. *Aids the Memory.*—Gives *Pleasure and Instruction.* Maps and Fine Illustrations. Agents Wanted Everywhere.
☞ Write at once for full description and terms. Address J. C. McCURDY & CO., Philadelphia, Pa.

NOW READY!
L. O. EMERSON'S NEW BOOK
CHORAL WORSHIP,
For Choirs, Singing Classes and Musical Conventions.

Full Church Music Book size. Price, $1.00.

CHORAL WORSHIP has 320 pages.
CHORAL WORSHIP has 100 pages of Elements, Exercises, Easy and Graded Songs in one, two or more parts, Glees, &c. A good variety.
CHORAL WORSHIP has 75 pages of the best Metrical Tunes.
CHORAL WORSHIP has 110 pages of the finest Anthems, Motets, Sentences, &c., for Choir use.
CHORAL WORSHIP has 35 pages of miscellaneous matter, including good material for Concert Singing, and for training the voice.

On the whole, **Choral Worship** is a book for the times, appearing as Chorus, Choir and Choral Singing is again coming in favor, and creating a demand for just what this book supplies—in the best way.

Send $1 for Specimen Copy.

SONG WORSHIP (just out) is a Sunday-School Song Book of the greatest promise, by Emerson and Sherwin. Send 25 cents for one specimen copy.

OLIVER DITSON & CO., Boston.
J. E. DITSON & CO., 1228 Chestnut St., Phila.

VEST-POCKET EDITION.
POWELL'S INDEXED MAP
FOR THE PRESENT
INTERNATIONAL SUNDAY-SCHOOL LESSONS
On Bond Paper.

Flexible illustrated cover; and the back of the cover having a miniature map of

EGYPT.

This is the second edition of this map, and a great improvement on the first edition, noticed in THE SUNDAY SCHOOL TIMES, January 19, 1884. Sent by mail, single copy, 10 cents; $1 per dozen.

MR. RALPH WELLS has ordered 100 copies for the teachers of his school. Other prominent Sunday-school men in this country and abroad are ordering them by the dozen and the hundred.

The same, **bound in either gold and black,** or **metallic crimson and black,** 15 cents each, or $10 per 100.

Copyrighted by George May Powell.

Mr. Powell's justly famous system of indexing is applied to these maps. It is considered far superior to the plan on which the French and German maps are indexed. It is so complete, in fact, that if the map was cut away from the index, and burned up, the index would in most cases answer all purposes. By this system the names of places, provinces, etc., shown on the map, are: 1. Alphabetically arranged. 2. Each name is followed by initial letters, showing its direction (that is, whether it is north, south, etc.) from Jerusalem. 3. These letters are followed by figures showing the number of miles it is from Jerusalem. Circles on the face of the map, 200 miles apart, cut by radiant mariner's compass lines, make finding a place instantaneous, however, if in any case that is desired. Though this index is the leading feature of this map, it is also **finely engraved, printed** and **colored.**

The price is cheap enough for scholars as well as teachers to be supplied. It would be cheap at double the price charged. It has likewise been very highly commended for use in reading the Bible at family worship, and in private devotion, by those who have tried it. Address

The Penn Publishing Co.,
802 CHESTNUT STREET,
PHILADELPHIA, PA.

BLAINE. Agents wanted for authentic edition of his life. Published at Augusta, his home. Largest handsomest, cheapest, best. By the renowned historian and biographer, Col. Connell, whose life of Garfield, published by us, outsold the twenty others by 50,000. Outsells every book ever published in this world; many agents are selling fifty daily. Agents are making fortunes. All new beginners successful; grand chance for them—$43.50 made by a lady agent the first day. Terms most liberal. Particulars free. Better send 25 cents for postage, etc., on free outfit, now ready, including large prospectus book, and save valuable time.
ALLEN & CO., Augusta, Maine.

9000!! AGENTS WANTED Double Quick! to sell the First AUTHENTIC Biographies of
BLAINE & LOGAN!
By H. J. Ramsdell, Esq., *Mr. Blaine's intimate friend and personal choice,* and Ben Perley Poore, for 18 *years an officer of the U. S. Congress.* 5,000 outfits ordered within a week. Agents *coining money.* The people **demand** this work, because the most **Reliable, Complete, Interesting** and **Richly Illustrated.** It contains 650 pages; fine *steel portraits;* will be **first out, sell fast, and pay biggest profits.** *Beware of unreliable, cheap, sixpenny books.* Write at once to **HUBBARD BROS., 723 Chestnut St., Phila.** P. S.—*Outfits are ready and* **50c.** *for one and save time.*

AGENTS WANTED for the LIVES OF
BLAINE AND LOGAN
By Col. THOS. W. KNOX. Outsells all others **10 to 1.** Authorized, Authentic, Impartial, Complete, the *Best* and *Cheapest.* **500** pages **$1.50.** Sells like wildfire. **50** per cent. to Agents, and Outfit *free.* Send for Circulars. Extra Terms, etc., to **HARTFORD PUBLISHING Co., Hartford, Conn.**

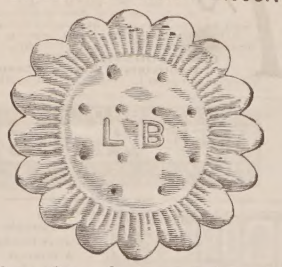
DO YOU WANT A DOG? If so, send for DOG BUYERS' GUIDE, containing colored plates, 100 engravings of different breeds, prices they are worth, and where to buy them. Also, cuts of Dog Furnishing Goods of all kinds. Directions for Training Dogs and Breeding Ferrets. Mailed for 10 cts.
PHILADELPHIA KENNELS,
237 S. 8th St. Phila'a.

ATMORE'S PLUM PUDDING is the Best.

IMPORTANT.

When you visit or leave New York City, save Baggage Expressage and $3.00 Carriage Hire, and stop at the Grand Central Depot. 600 elegant rooms, fitted up at a cost of one million dollars, reduced to $1.00 and upwards per day. European Plan. Elevator. Restaurant supplied with the best. Horse-cars, Stages, and Elevated Railroad to all depots. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

LACKAWANNA BUTTER!
A DELIGHTFUL LUNCH BISCUIT!



Ask your Grocer for the "L.B." Cracker.
LACKAWANNA BAKERY, SCRANTON, PA.

AGENTS WANTED
ON ZELL'S PUBLICATIONS.

Comprising several large and small Encyclopedias, Atlases, Collegiate Books, etc. A good opportunity for ministers and school teachers to make a nice income during their vacation. The most liberal terms will be granted by applying to T. ELLWOOD ZELL, Publisher, Philadelphia.

CHARLES GALLERIES 816 Chestnut St. BEAUTIFUL PICTURES and FRENCH-PLATE MIRRORS of every character and size, for [illegible] GIFTS, CELEBRATION and ANNIVERSARY HOME DECORATIONS. Halls and Billiard Rooms, the Chambers and the Library. Tasteful and elegant Picture Frames.

All the "ROGERS' GROUPS," prices from $10 to $25.

No. 816 CHESTNUT ST., PHILADELPHIA.

RIDGWAY REFRIGERATOR.
1518 Chestnut Street, Philadelphia.

SOLAR TIP SHOE. Get the genuine for your boys, with trade-mark and JOHN MUNDELL & Co. on sole.

AGENTS WANTED for the new book "OUR FAMOUS WOMEN." *Just completed by Elizabeth Stuart Phelps, Marion Harland,* and 18 other Eminent Writers. *The grandest book of the age.* ☞ Agents sell 10 to 20 a day. Send for Circulars. *Extra Terms.* Specimen Plate, etc., to A. D. WORTHINGTON & CO., Hartford, Conn.

BLAIRSVILLE (Pa.) LADIES' SEMINARY.
REV. T. R. EWING, Principal.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of lowest, short weight, alum or phosphate powders.
Sold only in cans. Royal Baking Powder Co., New York.

JAMES PYLE'S

PEARLINE
The BEST COMPOUND *EVER INVENTED FOR* **WASHING CLOTHING**

and everything else, in Hard or Soft Water, without danger to fabric or hands.

Saves Labor, Time, and Soap, amazingly, and is of great value to housekeepers. Sold by all Grocers—but see that vile Counterfeits are not urged upon you. PEARLINE is the only safe article, and always bears the name of JAMES PYLE, New York.